

THE  
KINGDOM  
OF  
**Darkness:**

OR

The History of Demons, Specters,  
Witches, Apparitions, Possessions,  
Disturbances, and other wonderful  
and supernatural Delusions, Mischie-  
vous Feats, and Malicious Impostures  
of the Devil.

Containing near Fourscore memorable  
Relations, Forreign and Domestick, both Anti-  
ent and Modern.

Collected from Authentick Records,  
Real Attestations, Credible Evidences, and as-  
serted by Authors of Undoubted Verity.

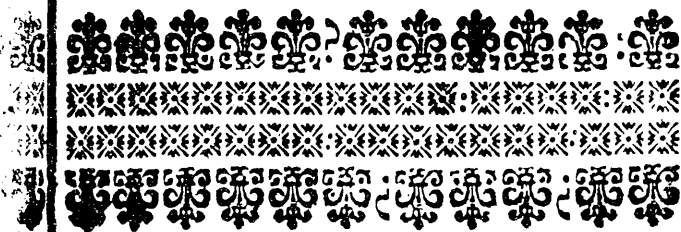
Together with a Preface obviating the  
common Objections and Allegations of the  
Sadduces and Atheists of the Age, who deny the  
Being of Spirits, Witches, &c.

With Pictures of several memorable Accidents.

By R. B.

Licensed and Entred according to Order.

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THE  
PREFACE.

Obviating the Common Objections and Arguments against the Being of Spirits, Witches, &c.

**T**HE *Atheists and Sadduces of this Age, like some of the Antient Heathens, have thought it a great piece of wit to deny the Being of Spirits, and that all stories concerning them are either fabulous or to be ascribed to Natural Causes, which fond opinion many Learned men have sufficiently confuted, and as the examples of former ages and places, so the prodigious accidents that have happened in our times in several parts of the World make it manifest beyond*

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contradiction, that there are Devils infesting the lower World, besides the evidence of Script. which is fully convictive to all sober Christians; Though yet it must be granted the power of God doth so limit and restrain their malice that they hurt no man nor any other creature, much less any that worship him in truth without permission from him who is God over all the Earth; And as there are many dreadful instances to evince the truth hereof, so Satans possessing the bodies of men, and acting wonderfully in them is a great confirmation thereof; Though it must be granted that it is sometimes very hard to distinguish between natural diseases, and Diabolical possessions, there having been found a very near resemblance. And therefore some Authors have mentioned certain signs, whereby this Infernal Possession is to be distinguished from any other Malady; As the revealing secret things past or to come, which without some supernatural assistance could not be discovered; To speak with strange Languages, or discover Skill in Arts or Sciences never learned by them; To carry burdens or perform other matters far beyond human strength; To utter words or be heard speaking and yet their lips and tongues not to have any motion; To have their bodies become inflexible, neither to be bended backward nor forward with the greatest force; The Belly to be suddenly puffed up & to fall instantly flat again; These among others are thought to be Arguments of a Person possessed

will

with an evil Spirit though very worthy Divine's suppose upon Scripture grounds that men may be demoniacal when none of the aforementioned particulars happen to them, and that those of whom we so oft read in the New Testament were of this kind, and the Jews were of that opinion as is evident by that expression of ~~the~~ ~~Scripture~~ ~~that~~ ~~he~~ ~~hath~~ ~~a~~ ~~Devil~~ ~~and~~ ~~is~~ ~~mad~~, and in St. Matt. 17. We read of one that was Lunatick and did oft fall into the Fire, and oft into the Water; Now that he was a person possessed is clear from verse 18. where it is said, Jesus rebuked the Devil and he departed out of him. And of the same person it is said St. Luke 9. 39. A Spirit taketh him and teareth him; It has been commonly thought that in our Saviour's time more persons were possessed with evil Spirits than ever before or since, which if it had been true it is very probable some Jewish Historians would have recorded it as a thing strange and extraordinary, but since no such observation was made we have no reason to believe it.

But though some will acknowledge the being of Spirits, and that the bodies of men and women are actually possessed by them, yet they will not believe there are any such desperate creatures as Witches or persons really confederate with the Devil, and several Authors have confidently affirmed that never any did maintain that familiarity with Evil Spirits which is usually dis-

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occurst of; It must be granted that many things have been judged to proceed from Witchcraft when it has not been so; The Antipathies and Sympathies of nature, & the Sympathetick power made without any Magical Ceremonies have been suspected of Witchcraft, and by natural means the Secrets of Nature ignorant men may be made to believe the assistance of a Supernatural Power; It is likewise as true that a multitude of Lyes and Fables are reported of these Familiarities with Devils, and matters done by his help which are beyond the power of creatures to accomplish; What Stories are related of Incubi and Succubæ, and of men begotten by Devils, not but that the Devil may so delude the fancy of the Witch (of which we shall give instances) that she may really think she has carnal and cursed commerce with them, nor is it impossible for him to assume a deadbody, or to form a lifeless one out of the elements and therewith to debauch his forlorn Votaries, though to imagine Spirits can really generate bodies is irrational.

There have indeed been some men in the World reported to have been thus born, as the inhabitants of the Isle of Cyprus, Arcturus and our British Merlin, also Homer, Æneas, Hercules and Alexander the great, but it is altogether inconsistent with reason, since it is acknowledged by all he cannot bring forth a perfect animal, much less man the most noble creature of the whole creation; It is altogether as false and vain, which yet

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yet some grave Authors have related that Witches can transform themselves or others into other sort of Creatures, as Horses, Wolves, Cats, Mice and the like, it being beyond the power of all the Devils in Hell to cause such a Transformation, who are no more able to effect it than they can be the Authors of any true miracle, not but that in this case likewise the Devil may so impose upon the imagination of Witches as to make them believe they are transformed into Beasts, of which the following relations will give some account, from whence some Persons of worth have been inclined to question whether there were any Person ever really confederate with Infernal Spirits or no. Though there are many evincing Arguments to prove the truth thereof.

Especially those taken from the holy Scriptures where Witchcrafts are est forbidden, and particular mention is made of many who used those cursed Arts and familiarities with the Devil as Jannes and Jambres, Baalam, Manasseh, Simon, Elymas, &c. Nor are the reasons deduced from the history of the Witch of Endor sufficiently confuted by these Advocates for Witches by pretending that the Witches and familiar Spirits spoken of in holy writ were only Jugglers; or those who by Legerdemain could do strange feats of activity, since the divine Law requires such should be cut off by the Sword of Justice, for if these Persons had not confederated with the Devil they could not deserve such strict severity; So that

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that these witty men play more Hocus Pocus tricks in explicating that Story than the Witch herself did in raising deceased Samuel.

Besides we have had too often and manifest experience that there are such in the World who hold a correspondence with Hell, and that some have been Teachers and Instructors of others in those cursed Ceremonies for maintaining communion with the Devil, several Books having been writ to that purpose wherein too many of those horrid abominations are set down; Yea it is a certain truth that some have discours'd in several Languages, and reason'd notably about sciences which they never learned; They have revealed secrets, discovered hidden Treasures, and told whither stoll goods have been conveyed and by whom; They have caused brute creatures, yea marble Statues to speak and give rational answers, (as the Jews Teraphim often did,) and sure such things as these cannot be done by the help of meer natural causes, and it must needs be that the practicers of them are confederate with Satan.

There have likewise been many in the World, who have upon conviction confessed themselves guilty of Familiarity with the Devil; of which we have a multitude of instances in divers Authors, and many in the following Relations, and it is a very vain shift for those who are Parrons for Witches to sham off this Argument by suggesting that these Confessions proceed from the deluded imaginations

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of mad and melancholy People; Some of them being as free from distemperature in their Brains as their Neighbours though it cannot be denied but others have accus'd themselves of what they were never guilty, their deluded fancies having caused them to imagine they have really done those things that were never acted but in their own imaginations; But yet that persons whose Judgment and Reason has been free from disturbance by any disease should not only acknowledg their cursed confederacy with Satan, and mention the particulars, yea give ocular demonstration of the truth thereof by discovering Marks, Teats, and other Signs made by the Devil upon their bodies and that when examined apart several should agree in the same circumstances of their Relations, and yet all this should be the meer effect of Melancholy or Phrenzy, cannot without violence to reason and common sense be imagined; And as there are Witches so they are many times the Causes of those strange disturbances which are in houses haunted by Evil Spirits of which you have here many examples.

It has been objected, That reputed Witches are generally poor miserable Creatures, and that if the Devil would do such wonderful things at their command, it is a wonder they cannot command him to fetch them money; To this may be replied; That certainly the Devil does delude these people with the enjoyment of all sorts of pleasures

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tures which they desire, if not really yet in imagination, which to them is the same thing; Now riches not being desirable but only as they conduce to a pleasant life, if they can obtain this without them, what occasion have they for Money; Further they being Persons of base degenerate Spirits, who desire nothing so much as revenge, mischief and satisfying their filthy lusts, and coming as near as possible themselves to the nature of Devils, such a mean way of living may be more suitable to their temper, or they may chuse it to avoid suspicion, and to have the greater freedom to practice their wicked Arts.

It is further said that the opinion of Witchcraft is irrational since we can hardly imagine that the Devil being so full of malice and hatred against men should suffer any to live when he can so easily destroy them at the command of a Witch; To this I reply that the Devil cannot go beyond his Commission, and it is in Gods power to stop his malice when and where he pleases, besides it is very probable that the Laws of the Devils Kingdom do not allow them that freedom, since hereby their interest would not be carried on which is the ruin of mens Souls, not the destruction of their bodies, to which cunning and sly temptations are more advantageous than open violence, for if men should be thus sensible of his malicious practices they might find themselves too weak to resist, and would therefore run to God for succour, for tis most certain that nei-

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ther Devils nor Witches can hurt us without Gods permission.

And they that say, It is a wicked and impious Opinion to say that God permits and suffers such things; It may then be said to be as impious to affirm that God suffers us to be tempted to sin, yet we are certain he cannot do it without Gods permission as appears by that expression of St. Paul, He will not suffer you to be tempted above what you are able, &c. So if we acknowledge that God is omnipotent we must confess that no wickedness could be done in the World without his permission seeing it is in his power to prevent it, and there is no impiety in affirming that though God of his great mercy may preserve any man from falling into sin, yet he is not bound to do it, as we see by daily experience, and if we grant he suffers men to sin why may not he permit Witchcraft? If God suffers one man to murder another, why may not he permit Witches to do the same thing.

There is a other objection as malicious as frivolous, That if Witches can do such wonderful feats no man can by the light of reason discover whether our Saviours Miracles are true or not; But let such consider the vast difference between those wonderful works done by the Holy Jesus and the Impostures of Witches, and their different ends, and likewise his exemplary life and conversation, and the wickedness of Impostors, and remember what our Saviour himself saith;

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You shall know the Tree by its fruits; Can one gather grapes of thorns or figs of thistles? And when they have seriously thought thereof, this objection would be answered. For could any of these Pretenders and vile Wretches infallibly cure all diseases by a word of their mouth, or a touch of their hand? Could they raise the dead after being buried so long as to stink in their graves? Could they feed five thousand with five loaves and two fishes? Did the Earth tremble or the Sun grow dark at any of their deaths? were the graves opened, or did any ever arise as he in three days and at last gloriously ascend up to Heaven in sight of many witnesses?

Methinks the manner of our Saviours birth is enough to satisfy us herein, That he was born of a Virgin; A glorious Star appeared over the place, A company of Heavenly Angels were sent to proclaim it, as tidings of joy to the whole World, and that the wise Men who had seen the Star in the East came so far to worship and bring him presents; Add to these, the sweetness of his disposition, the sincerity of his Doctrine, the holiness of his life, his transcendent knowledge, and Zeal for the glory of God and the salvation of men, and certainly these are infallible Testimonies to prove he was no Deceiver; So that if whatever has been ascribed to Witches as miraculous were true, or more than has been believed of them, yet we have not the least reason to doubt of our blessed Saviours Divinity, who himself  
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has told us, That false Christs shall come with signs and wonders able to deceive if possible the very Elect, which may convince us that many wonderful actions may be done without a Divine Commission which may seem to be acted by a Divine power, but doubtless his Faith is weakly grounded, and he is in a very deplorable condition that from thence concludes any thing against the Saviour of Mankind, and the Son of God blessed for ever.

Lastly as to Apparitions, That Spirits have sometimes really as well as imaginarily appeared to Mortals in the World is amongst sober men beyond controversy, and that such things were of old taken notice of we may rationally conclude from St. Luke 24. 37. where it is said, The Disciples were terrified and affrighted, and supposed they had seen a Spirit; And it is observable that such frightful Specters do most frequently shew themselves in places where the Gospel is not preached, and therefore the Daemons did generally infest the Gentiles and Heathens of old, as also the East and West Indies of latter times, of which we have many instances related by credible Historians.

It would be both tedious and impertinent to answer all that witty men may object against the truth of the most obvious Opinion, and therefore I shall say no more in confutation of the common quarrels raised by such Persons upon this subject, but only add, That having already published  
somewhat

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*Somewhat of this kind in a Book called Wonderful Prodigies of Judgment and Mercy; And in another intituled Extraordinary Adventures, Discoveries and Events, with some few in The History of the Kingdoms of Scotland and Ireland, the general acceptance they have found hath encouraged me to present the Reader with another Collection of Ancient and Modern Histories concerning Spirits, Witches and Apparitions, &c. which I doubt not will meet with as much favour as the former.*

R. B.

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# THE HISTORY O F

*Dæmons, Specters, Witches,  
Apparitions, &c.*

**I**N this Collection I have no respect to time when these matters were acted, so as to put them into a Chronological Order, though I shall set down the years wherein most of them were done; Neither will I divide the Histories that are Domestick from those which happened in Foreign Nations; But only relate bare matters of Fact as I find them recorded by credible Historians, without much enlarging upon Reflections or Advertisements, having already premised what may be thought worth answering in the preceding Preface, and will therefore proceed with that brevity and perspicuity which it becomes an uninterested Person to use, wherein I shall indifferently set down the Relations of Dæmons, Witches, Spirits, Apparitions, and other remarkable Accidents, without distinguishing them into particular Heads or Chapters.



I.

**I**N 1679. the house of *William Morse* at *Newberry* in *New-England* was strangely disquieted by a *Dæmon*; After these troubles began he was advised to write down the particulars, of which he gave the following Account; *December 3.* in the night he and his Wife heard a noise upon the roof of his house as if sticks and stones had been thrown against it with great violence, upon which he rose but could see nothing, and locking the doors fast returned to bed; About midnight they heard an *Hog* making a great noise in the house, so that he arose again,



and found a great *Hog* in the room below, the door being shut, which he opening it ran out; *Decemb. 8.* in the morning five great stones and bricks were thrown by an invifible hand in at the west end of the house, and while the man's wife was making the bed, the *Bedstead* was lifted up from the floor, and the *Bedstaff* flung out of the window, and a *Cat* thrown at her, a long *Staff* danced up and down in the *Chimney*, a burnt brick and a piece of weather-board were thrown in at the window. The man at  
his

his going to bed put out his *Lamp*, but in the morning found the *Savcall* taken away, and yet after it was again unaccountably brought to the same place. The same day the long *Staff* was hung up by a line and swung to and fro, the man's wife laid it on the fire but could not hold it there inasmuch as it forcibly flew out, yet after much ado with her husband's assistance they made it burn. A shingle flew from the *Window* though no body near it, many sticks coming in at the same place, one of which was so ragged that it could enter the hole but a little way, whereupon the man pushed it out, a great *Rail* likewise was thrust in at the window so as to break the *Glass*.

Another time an iron hook which hung on a nail violently flew up and down, also a *Chair* flew about, and at last fell on the *Table* where *Victuals* stood ready to eat, and was like to spoil all had they not manfully saved some of the *Meat* with the loss of the rest, and the overturning of the *Table*. The *People* were sometimes barricaded out of doors, when there was no body to do it; and a *Chest* was removed from one place to another, no hand touching it. Three *Keys* being tyed together one was taken from the rest, and the other two flew about making a great noise by striking against each other. But the greatest part of the *Devils* feats were mischievous, though herein he was sometimes antic enough; wherein the chief sufferers were the man, and his wife, and grandson, the man especially had a share in these *Diabolical* Molestations. Sometimes they could not eat their *Suppers* quietly, but had the ashes on the hearth before their eyes thrown into their *Victuals*, and upon their heads and cloths, so that they were forced up into their *Chambers*, but had no rest there, for one of the mans shoes being left below, was filled with coals and ashes, and thrown up after them; Their light was beaten out, and they being laid in their bed with their little *Boy*  
between

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between them, a great stone from the floor of the loft weighing about three pound was thrown upon the mans stomach, and he turning it down on the floor, it was again thrown upon him; A box and a board were likewise thrown upon them all, and a bag of hops were taken out of their Chest, wherewith they were beaten till some of the hops were scattered on the floor, where the bag was then laid and left.

Another evening when they sate by the fire the ashes were so whirl'd at them that they could neither eat their meat nor endure the house; A Peel struck the man in the face, an apron hanging by the fire was flung into it, and singed before they could snatch it off. The man being at Prayers with his Family a broom gave him a blow on his head behind, and fell down before his face. Another day when they were winnowing barley some hard dirt was thrown in, hitting the man on the head, and both the man and wife on the back, and when they had made themselves clean they tryed to fill their half bushel, but the foul corn was in spite of them often cast among the clean, and the man being divers times thus abused was forced to give over what he was about.

*Jan. 23.* In particular he had an Iron pin thrown at him twice, his Inkhorn was taken away while he was writing, and when by all his search he could not find it, at last he saw it drop out of the air down by the fire; A piece of leather was twice thrown at him, and a shoe was laid upon his shoulder which he catching at, was suddenly snatcht from him; An handful of Ashes were thrown in his Face and Cloths, and the Shoe was then clapt on his Head, upon which he clapt his hand holding it so fast that somewhat unseem pulled him with it backward on the floor.

Next night as they were going to bed a lost ladder was thrown against the door and their light put out, and when the man was abed he was beaten with a heavy pair of leather Breeches, plucked by the hair of his head and beard, pinched, scratcht, and his bed-board

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bed-board taken from him; Yet more, next night when in bed his bed-board rise out of its place though he used all his strength to keep it in, one of his bodkins were brought out of the next room into his bed and did prick him, the cloths wherewith he hoped to save his head from blows were violently plucked from thence; A night or two after the man and his wife both received a blow upon their heads, but it was so dark they could not see the stone that gave it, the man had his cap pluckt off his head while he sate by the fire. The night following they went to bed with their cloths on because of their late disturbances, and the man, wife, and boy presently felt themselves pricked, and upon search found in the bed a bodkin, knitting-needle and two sticks sharp at both ends. He likewise received a great blow on his thigh, and on his face which fetcht blood, and while he was writing a Candlestick was twice thrown at him, and a great peice of Bark feircely smote him, and a pail of water was poured out without hands.

*Jan. 28.* Frozen clods of Cow dung were divers times thrown at the man out of the house in which they were; His wife went to milk the Cow, and received a blow on her head, and sitting down to her milking work had divers times Cow dung thrown into her pail; The man tryed to save the milk by holding a Piggin sideways under the Cows belly, but yet the dung would fly in and the milk was made only fit for Hogs; That night ashes were thrown into the broth provided for supper so as they could not eat it; Ashes were likewise often thrown into the mans eyes as he sate by the fire, and an iron Hammer flying at him gave him a great blow on the back; The woman going into the Cellar for beer a great iron peel flew and fell after her through the Trap-door of the Cellar, and going thither again afterward upon the same account, the door was shut down upon her, and the Table came of it self and lay upon the door, which the man was forced to remove

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ere his wife could be released; Next day while he was writing a dish went out of its place, leapt into the pail and threw out water upon the man, his Paper and Table, so that he could not proceed; his Cap jumpt off his head, and on again, and the pot-lid leapt off from the pot into the kettle on the fire.

*Feburary 2.* While he and his Boy were eating cheese it was snatcht from them and after found under an Apron and a pair of Breeches on the Table; Also from the fire rose little sticks and ashes which flying on the man and his boy made them in a dirty pickle.

But as for the Boy now spoken of, much must be said concerning him as a principal sufferer in these afflictions; For *December 18.* He sitting by his Grandfather was hurried into great motions, and the man thereupon took him and made him stand between his legs, but the Chair danced up and down, and had like to have cast both man and boy into the fire, and the Child was after flung about in such a manner as they feared his brains would have been beaten out; In the evening he was again tossed as before, and the man endeavoured to hold him, but in vain. The Lad was soon put to bed, and they heard an huge noise, and demanded what was the matter, he answered that his Bedstead leaped up and down; The man and his wife went up and found all quiet, but had not been there long when they saw the board by his bed trembling, and the bed-cloths flying off him, which they immediately put on, and were as soon off again, so for quietness they took him out of his bed.

*Dec. 29.* The Boy was violently thrown to and fro; they carried him to the house of a Doctor in the Town and there he was free from disturbance, but returning home at night his former trouble began, and the man taking him by the hand they were both almost thrust into the fire. They put him to bed, where the cloths were again pluckt off him, the bed-board shook, and there were the same dreadful noises as before;

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before; They took him up designing to sit by the fire, but the doors clattered, and the chair was thrown at him; Therefore they carried him to the Doctors house and that night all was well; Next morning he came home quiet, but as they were doing somewhat he cried out he was prickt on the back, they lookt and found a three grained fork sticking strangely there; which being carried to the Doctors, himself said it was his, and the Doctors Servant affirmed the Fork was seen at home after the boy was gone; The Boys vexations continuing, they left him at the Doctors, where he was free some time, and then again complained he was pricked, upon search they found an Iron Spindle sticking below his back, he complained he was prickt still, they look further and found pins in a paper sticking to his Skin, he once more complain'd of his back, and they discovered a long iron, a boul of a Spoon and a peice of a pansheard, they lay down by him on the bed, with the light burning, but he was twice thrown from them, and the second time quite out of the bed, in the morning the bed was tossed about with such a creaking noise as was heard by the Neighbours; In the afternoon several Knives were one after another brought and put into his back, but pulled out by the Spectators; Only one knife which was missing seemed to the standers by to come out of his mouth; He was bid to read, whereupon his book was taken and thrown about several times, and at last hit the boys grandmother on the head; Another time he was thrust out of his Chair and rolled up and down with loud outcries heard that all was one fire, yea he was three times dangerously thrown into the fire and very hardly preserv'd by his friends. The boy likewise for a long while together made a noise like a Dog, and sometimes like a Hen with her Chickens, and could not speak rationally.

Particularly *Decemb. 26.* He barkt like a Dog and clockt like a Hen, and after long straining to speak said

said, *There's Powel I am pinched*; His Tongue likewise hung out of his mouth, and could by no means be forc't in till his fit was over, and then he said, *It was forc't out by Powel*. He and the house also had rest after this till *Jan. 9*. When the Child because of his intolerable ravings lying between the man and his wife, was pulled out of the bed, and thrown with amazing and dangerous force against the bedstead boards. In the day time he was carried beyond all possibility of finding him; His Grandmother at last saw him creeping on one side, and dragged him in, where he lay miserable lame, but recovering his speech he said, *He was carried above the Doctors house, and that Powel carried him, and then had him into a barn throwing him against the Cart-wheel there, and after thrusting him out at a hole*. And accordingly they found some of the threshold barley hanging on his cloths.

Another time falling into a swoon, they forced somewhat into his mouth for refreshment, but it wasturned out as fast as they put it in, ere long he came to himself, and seem'd willing to eat, but the meat would forcibly fly out of his mouth, and when he was able to speak he said, *Powel would not let him eat*; Having observed the Boy to be best at a Neighbours house, the man carried him to his daughter three miles off; The Boy was very antick as he was going, but at length made a grievous hallowing, and when he came thither, he threw a great stone at the maid of the house, and fell to eating ashes. Being afterwards at home, they had rest a while, but *Jan. 19*. In the morning he swooned and coming to himself roared terribly, and eat ashes, sticks, and rug yarn. Next morning there was such a dreadful racket with the boy that the man and his wife took him to bed to them, whereupon a bedstaf was thrown at them, and a Chamber-pot with its contents poured upon them, and they were severely pinched; The man being about to rise his cloths were divers times pluckt from

from him, himself thrust out of the bed, and his Pillow thrown after him. The Lad likewise had his cloths oft pluckt off him in these winter nights, and was wofully disturbed with these malicious devilish tricks till it pleased God to restrain the wicked Dæmon.

All this while the Devil did not use to appear in any visible Shape, only they would think they had hold of the hand that scratched them, but it would give them the slip, and once the man was discernably beaten by a fist, and an hand got hold of his wrist which he saw, but could not catch, and the likeness of a Blackmore Child appeared from under the Rug and Blanket where the man lay, and it would rise up, fall down, nod and slip under the cloths when they endeavoured to clasp it, never speaking any thing. Neither were many words spoken by Satan all this time, only once having put out their light they heard a scraping on the boards, and then a piping and drumming on them, which was followed with a voice singing *Revenge, Revenge, Sweet is Revenge*; Who being much terrified thereat called earnestly upon God, the issue of which was, that suddenly with a mournful note there were six times over uttered such expressions. *Alas! Alas! Me knock no more, me knock no more*, and now all ceased. *William Morse* does further affirm that a Seaman being a Mate of a Ship coming often to visit him told him, *That they wronged his wife who suspected her to be guilty of Witchcraft, and that the Boy his Grandchild was the cause of this trouble, and if he would let him have the Boy one day he would warrant him his house should be no more troubled*; To which he consented, and next morning betimes the Mate came, and the Boy was with him till night, after which his house he saith was not for some time molested with Evil Spirits.

Thus far is the Relation of this Dæmon, but the true reason of this disturbance is not yet certainly known,

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known, some as was said, suspected *Morses* Wife to be guilty of Witchcraft. One of the Neighbours took apples which were brought out of the house and put them into the fire upon which their own houses were much disturb'd. Another Neighbour caused an horihoe to be nailed before the doors, and as long as it remained so, they could not perswade the suspected Person to go into the house, but when the horihoe was gone she presently visited them; The vanity and superstition of these experiments deserves to be exposed, since the Demons whom the blind Gentiles of old worshipp'd told their Servants that such things as these would very much affect them, yea and that certain Characters, Signs, and Charms would render their Power ineffectual, and accordingly they would become subject when their own directions were obeyed. It is sport to the Devils to see silly men thus deluded and made fools of, by them. Others suspected that one *Powel* a Seaman who was thought to be a Conjurer let the Devil on work thus to disquiet *Morses* family, or it may be some other thing yet reserved in the secrets of providence might be the true Original of all this trouble, *Essay of Provid. p. 142.*

## II.

Very observable is the Narration concerning *Ann Bodenham* a Witch who dwelt at *Fisherton* near *Salisbury* in *Wiltshire* as it is related by *Edmond Bowyer* an eye & ear-witness of several Passages. This miserable woman did not conceal her Skill in foretelling things to come, helping people to steal goods, and such other feats that the more remarkable sort of Witches and Wizards pretend to. Among others one *Ann Style* Servant to *Richard Goddard* Esquire of the close in *New Sarum* resorted to her, who was sent by *Mr. Mason* this *Goddards* Son in law to learn of the Witch what the event of a Law suit would be which he designed to commence against his Father. The maid gave her three Shillings, and desired

*Witches, Apparitions, &c.*

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answer, who took her staff and therewith drew a circle about the house and then took a book carry- over the circle with her hands, after that she put a green glass on the book, and placed within the circle an earthen pot of Coals wherein she threw



something which caused a very noisom smell, and told the maid she should not fear whatever happened for they would come, and so calling *Belzebub* *Tortor*, *Satan* and *Lucifer* appear, there suddenly arose a very high wind which made the house shake, and presently the back door flying open there came five devils, as the maid supposed, in the likeness of ragged dogs, some bigger than others and ran about the house where she had drawn the Staff; and the Witch threw upon the ground crumbs of bread which the devils pickt up, and leapt often over the pan of

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coals

coals in the midst of the Circle, and a Dog and Cat of the Witches danced with them. After some time the Witch looked again in her Book, and threw some great white Seeds on the ground which the Spirits likewise pickt up. In a short time the wind was laid, and the Witch going forth at the back door the Spirits vanished, after which she told the Maid, *That Mr. Mason should demand fifteen hundred pound, and one hundred and fifty pound a year of Mr. Goddard, and if he denied it he should prosecute the Law against him, and go away from his Father and then he should gain it*; which Message the Maid brought back to Mr. Mason.

The same Maid was sent again a while after her Mistress upon suspicion that her two Daughters in-Law designed to poyson her (of which they were unjustly accused.) To inquire of the Witch in what part of the House the Poyson was which was to be given her Mistress, hereupon she took her stick as before, and making therewith a Circle, the Spirits rose forthwith, then taking a Broom she swept over the Circle and made another, and looking in her Book and Glass as formerly, and using some words softly to her self, she stood in the Circle and for some time *Belzebub Tormentor, Lucifer and Satan* appeared. Then came first a Spirit like a little Boy as she thought, which then turned into another shape like a Snake, and then into the form of a shagged Dog with glaring eyes which went about in the Circle, in the middle whereof she set an earthen pan of coals wherein she threw something which burnt and stank, and then the Spirit vanished, after which the Witch took her Book and Glass again, and shewed the Maid in the Glass Mrs. Sarah Goddards Chamber, the colour of the Curtains, and the bed turned up the wrong way, and under that part of the bed where the boy after lay she shewed the Poyson in a white Paper. The Maid then returned home and declared what she had seen; If any one will object that those were

really some poor ragged Boys who had conspired with *Ann Bodenham* to get money upon pretence of conjuring, yet the loudness of the wind and forcible shaking of the house with the Magical words and Ceremonies, but especially the transformation of one of them into a Snake and shagged Dog with staring eyes may make it appear to be a feat far above all humane art or wit whatsoever.

The same *Ann Styles* was sent to her a third time to procure some exemplary punishment upon Mr. Goddards two Daughters, who were unjustly aspersed with designing to poyson their Mother-in-Law. The Witch receiving her errand made a Circle as formerly, and set her pan of coals within it, and having used the same Words and Ceremonies as before five Spirits like little ragged Boys appeared whom the Witch commanded to go along with the Maid to a meadow at *Wilton*, which she shewed in a Glass, and there to gather Vervine and Dill; Forthwith the ragged Boys ran before the Maid, and she followed them to the said Meadow, they looked about for the Herbs, and removed the Snow in two or three places before they could find it, and at last found some, and brought it away, and returning again to the Witch, the Maid said she found her paring her nails in the Circle; She then took the Herbs and dried some to powder, and the leaves of the rest; threw bread to the Boys and they eat and danced as formerly, and then the Witch reading in a Book they vanished. The Witch gave the Maid the powder in one paper, and the leaves in another, and the paring of her nails in a third, all which she was to give her Mistress; the powder was to be put in the young Gentlewomans drink, or broth to rot their Guts in their bellies, the leaves to rub about the brims of the pot to make their teeth fall out of their heads, and the paring of her nails to make them drunk or mad. The Maid having delivered all with these directions, her Mistress laughed and

said, *That is a very brave thing indeed,* but she had the discretion not to use any of it.

After this the Maid being advised by Mr. Goddard's Family to go to London, she went first to the Witch and acquainted her therewith, who asked her, whether she would go high or low, says the Witch, *What do you mean by that,* she replied, *If you will go High you shall be carried to London in the Air, and be there in two hours, but if you go Low you shall be taken before you come to Sutton Towns end, unless you have help;* But before they parted the Witch earnestly desired the Maid to live with her, and told her if she would do so she would teach her to do as she did, and that she should never be taken. Then the Maid asked her what she could do; you shall know presently, says the Witch, and immediately there appeared the shape of a great black Cat lying along the Chimney, which the Maid imagined was the Witch herself, and was much affrighted, whereupon the Witch appearing again in her own shape said, *If you are afraid and willing to be gone, if you are, do not speak against your Conscience;* The Maid replied she was willing to go and not live with her; The Witch said she must seal to her Body and Bloud not to discover her, which she assenting to, the Witch made a Circle and did as before, when there appeared two Spirits in the likeness of great Boys with long shagged black hair, and stood looking over her shoulder, the Witch pricked the forefinger of the Maid with a pin, and squeezed out the bloud which she put into a pen, and gave it the Maid holding her hand to write in a great Book, one of the Spirits likewise laid his claw or hand on the Maids, which she had done, the Witch said *Amen,* and made the Maid say so too, and the Spirits said *Amen, Amen.* Then the Spirit bit a piece of Silver and gave it to the Witch, and she to the Maid, and also stuck two pins in the Maids headcloths, and bid her keep them as she would be gone.

The reason that *Ann Styles* designed to go to London was, that her Mistress having falsely accused the two young Gentlewomen of design to poison her, they to clear themselves went to all the Apothecarys shops in *Salisbury* to inquire who had lately sold any *Arinich*, and found that this very maid had been employed by her Mistress to buy an ounce and an half, and to put it under Mrs. *Sarabs* bed thereby to raise suspicion of some evil intent in them against her; Having made this discovery her Mistress persuaded the maid to go shift for her self and prevent the trouble and disgrace of being brought before a Justice, when she was gone, some having notice she was run away, pursued and overtook her near *Sutton* as the Witch foretold, and carrying her into an Inn she freely confessed what hath been related, and giving them the peice of money and the two pins, she said she should be troubled for not keeping these things secret, the Devil having forewarned her of it, and accordingly soon after being committed to *Sarum* Jail, she fell into desperate Fits and Agonies so that six men could not hold her, and once she was caught up so high that her feet touched their breasts; Another time being miserably tormented about midnight she cryed out, *The Devil will carry me away,* and was thereupon pulled from them that held her, and thrown from the low bed where she lay to the top of an high bed, with her cloths torn off her back and a peice of her skin torn away. The candle on the table was thrown down and put out, at which time there being a little Boy almost asleep he was waked and so affrighted at the noise that he had no power to go out of the room with the rest, but stayed there and saw a spirit like a great black man without a head scuffling with the Maid, who took and set her in a chair, and told her; *She must go with him, he was come for her soul which she had given him;* The Maid answered, *Her soul was none of her own to give, and though he had already got her bloud, yet her soul he should never have,* and after

tumbling and throwing her about awhile he disappeared. Now what the Boy heard and saw could be no fancy but a real object, especially considering the condition of *Ann Bodenham* the Witch at that time, who being apprehended upon the Maids information and committed to the same Prison, in another Chamber was seen at that instant with her cloths off in her chains running about like mad, and being askt the reason replied; *She could not keep her bed but was pulled out by violence, and pray, says she, what's the matter in the Maids Chamber? Nothing said they but a child is not well; Do not you lie to me, said she, I know what is the matter as well as your selves?*

After this the Maid not having taken any rest several days nor nights, and being under most grievous hurryings & tortures of body, the Witch was brought into the room utterly unknown to her, but had no sooner set her foot within it when the Maid gave her most hideous glance with her eyes, and presently shut them, falling asleep in a moment wherein she continued three hours so fast as not to be wakned by any art or violence whatsoever, as by stopping her breath, putting things up her Nostrils, holding her upright, striking her, and the like. The Witch also declared her unwillingness that she should be wakned crying out, *O pray by no means wake the Maid, for if you should I shall be torn in peices and the Devil will fetch me away bodily;* But as soon as the Witch was gone, the Maid wakned of her self and was at ease, the Devil as she said, having gone out of her stomach, but doing her no violence, only making her body tremble a little, and then the Witch began to cry and roar out, *The Devil will tear me in peices.*

The Witch being brought to her Tryal at the Assize the Maid was the chief evidence against her, who witnessed against her with so much earnestness and seriousness of mind and such free and confident appeal to the Witch her self that all present were convinced she swore nothing but the truth, and after the Witch

was

was condemned the Maid wept floods of tears, bewailing her own wickedness and madness, and wishing the Witch might be reprevied. The Witch boasted to Mr. *Tuckers* Clark she had a purse hung about her neck in a green string wherewith she could do many feats, and that if they would give her half a Dozen of Ale she would make a Toad leap out of it. She confessed to Mr. *Langley* of *Salisbury* that she lived with *Doctor Lamb* and learned the art of raising Spirits from him, and that she could cure diseases by charms and spells and discover stoln goods, and shew any one the Thief in a glass, and he asking her for the Red book half writ over with blood, being a List of the names of those that had sealed to the Devil, she denied not the knowledg of the book, but said it was with one in *Hampshire*; she also professed that she used many good Prayers and said the Creed backward and forward, and prayed to the Planet *Jupiter* for the cure of diseases. She also acknowledged she had a book of Charms whereby she raised Spirits which was worth thousands of other books, and that there was a particular charm in it for finding a hidden Treasure. She affirmed she was sure there were Spirits to be raised and that there was no hurt in them since they would keep people from harm. At the Jayl and before the Judges she was searcht and there was found on her shoulder a certain Mark or Teat about the bigness of a womans nipple hollow and soft with a hole in the top. The Powder aforementioned was likewise shown there, with the peice of money that the Spirit bit, and the Witch gave to the Maid; The hole also in the Maids finger was then shown out of which the blood was squeezeed; It was observed that when the Maid recovered out of her Fits the Spectators saw a black shade come from her, whereupon she presently came to her self.

Notwithstanding these and many more plain and evident circumstances some Persons had the confidence to affirm that *Ann Bodenham* was no Witch,

because



because she denied it to the last, though the Maid swore the whole truth as it was, even to the hazard of her own life, which the Witch indeed denies for the saving of hers, and 'tis no wonder that one who would bid a pox on the Hangman when he asked her to forgive him at her death, should lye and impatiently deny any thing to save her own life. To conclude, there being so many circumstances which do fully evince her to be a Witch, and that she had the power of raising Spirits, and doing several other Supernatural Actions it cannot but gain full assent from any man whom prejudice and obstinacy has not utterly blinded that what the Maid confessed concerning her self and the Witch is most certainly true. She was executed at *Salisbury* in 1653. *Edm. Bowyers Narrative.*

## III.

**I**N 1642. One Mother *Jackson* was Arraigned and Condemned at *Newgate* in *London* for bewitching one *Mary Glover* a Merchants Daughter in *Thames street*, whereupon one *Dr. Bancroft* informed the then *L. C. Justice* that Mother *Jackson* was wronged and that the Maid did counterfeit, who thereupon ordered *Sir F. Crook* then Recorder of *London* to make tryal of them at his Chamber in the Temple. The Maid being sent for came with her Mother and several Neighbours, and an hour after the Witch was brought in disguise like a Countrey Market-woman with a muffer about her face, an old hat, and a safeguard spattered with dirt, when she entred the Chamber the Maid suddenly fell backward upon the floor, her eyes sunk into her head, her tongue was drawn to her throat, and her mouth drawn up to her ears, her body became stiff and senseless; Her lips being close shut an audible voice came out of her Nostrils saying, *Hang her, hang her*; The Recorder then called for a Candle, and a sheet of paper, which being lighted he held the flame to her hand till it blistred, the blister broke and water came out which

which dropt on the floor, the Maid lying senseless like a dead body, with the voice still coming out of her Nostrils saying, *hang her, hang her*. Then the Recorder called for a long pin which he held in the flame of the Candle till it was very hot, and thrust the head of it into her Nostrils to try if that would make her sneeze, wink, bend her brows, or stir her head, but nothing moved her lying still as dead.

A Worthy Divine then present told the Recorder that he had often pray'd with the Maid, and when he concluded with the Lords Prayer as soon as he pronounced that Petition *but deliver us from evil*, the Maid was tost and shaken as a Mastiff Dog worries a little one; Then the Recorder bid the Witch rehearse the Lords Prayer which she did till she came to those words, *but deliver us from evil*, which she skipt over, and would by no means be brought to say; Then they bid her say the Creed which she did till she came to *Jesus Christ our Lord*; but would by no means be brought to confess that *Jesus Christ was our Lord*; The Minister told the Recorder that when the Maid was in these dead senseless Fits if the Witch did but lay her hand upon her she was tost and thrown toward her; Who thereupon caused her to be taken up and laid upon a bed close covered especially her head and face because she should neither hear nor see; Then he made signs to the Women to stand round about the bed, and that the Witch should stand among them, and that every one should softly lay their hand on her which they did, and the Maid did not stir till the Witch laid her hand upon her, for then all the cloths were thrown off, and the Maid tossed toward her; Whereupon the Recorder looking upon the Witch said, *Lord have mercy upon thee Woman* and sent her back to *Newgate*; As soon as she was gone the voice that came out of the Maids nostrils ceased, and she came to her self, and went home to her Mother.

About three weeks or a month after the Witch was condemn'd the Maid continued every second day in most strange and dreadful Fits and Torments. Whereupon several Ministers and other Christians met together to pray for her; when on a sudden after a terrible conflict, which so much amazed some that they cried out with a confused noise, *Jesus help, Jesus save*, the Maid started up out of a wicker Chair wherein she sat, and by main strength lifted up one of the Ministers with her who kneeled behind and held her in his Arms, and threw white froth out of her throat and mouth round about the Chamber, and on a sudden fell down into the Chair as one really dead, with her head hanging on one side, her neck and arms limber though before as stiff as if frozen; presently after life returned into her whole body, and her eyes and tongue came into their right place; She then looked up with a cheerful countenance round the Chamber, and with a loud voice spoke saying, *O he is come, he is come; the Comforter is come, the Comforter is come; I am delivered, I am delivered.* Her Father hearing these words wept for joy, and with a faltering voice said, *O these were her Grandfathers words who suffered in Queen Marys days.* She then kneeled down, and gave humble and hearty thanks and praise to God for her deliverance, which she continued to do till her voice grew weak, and the Minister desired her to forbear, and so they ended the day with Thanksgiving. After which she was committed to the care of the Minister who writ this Relation, lest Satan should again assault her. His name was Mr. Lewis Hugh then Minister of St. Helens London, from whence this Narrative was taken, and who doth not mention what became of the Witch, nor that the Maid was any more afflicted in this kind.

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## IV.

AT Colchester in Essex there lived one Mr. Earle about 1630. A young man in those days, to whom the Devil did frequently appear in the Shape of some of his acquaintance, and would perswade him to three things. 1. *That he should abstain from Prayer.* 2. *That he should never frequent the Church nor hear Sermons.* 3. *That he should never marry;* But he would not hearken to these suggestions; The night wherein he was married, soon after he and his Wife were in bed, the Devil came into the chamber, and pulled two of his Teeth out of his head, which put him to great pain, whereupon he cryed out, and when his Friends came in they found his mouth bloody, and used means to ease his pain; This Mr. Earle was afterward for the space of ten years ever and anon assaulted by the Devil, who under many appearances of his Friends did endeavour to seduce him, and therefore he often applied himself to Mr. John Rogers then Minister of Dedham and Mr. Liddal of Colchester for comfort and instruction but chiefly to Mr. Liddal a very eminent Divine; It once happened that the Devil came to Mr. Earle in Mr. Liddals Shape, and as his custom was Mr. Earle proposed to him several cases of conscience, but found that Mr. Liddal did not discourse after his ordinary rate, which made him doubt whether he was not imposed upon by a deceitful Demon; Next day going to Mr. Liddals house, he inquired whether he was with him the day before; Mr. Liddal told him that he was not; Then, said Mr. Earle, *it was my Enemy in your Shape, what a miserable man am I that know not when I speak with my adversary or my Friend.* Mr. Liddal replied; "If you would know when you speak with a Spirit or with a man remember our Saviours advice, who when he appeared to his disciples after his resurrection, and they thought he had been a Spirit, and were therefore troubled, he said to them; *Handle me and see, for a Spirit hath not flesh and bones as you see me have.*

Luke.

Luke 24. 39. This counsel Mr. *Earl* followed, for not long after the Devil coming to him in Mr. *Liddell* Shape, he went to take hold on his arms but could feel no substance only a vanishing Shaddow, it seems this Mr. *Earl* was once an Athiest who did not believe there was either God or Devil, and would often walk in solitary and dismal places wishing for the sight of a Spirit, and he was first assaulted by the Devil in a Church-yard, and though God mercifully gave him repentance yet he was miserably haunted with an evil Spirit all his days. *Clarks Examples*, 1 vol. p. 510.

## V.

**A** Remarkable Passage somewhat like this happened to a *Turkish Chiaus* or Gentleman, who was baptized a Christian at London January 30. 1658. He being in his Chamber about three afternoon, a Person in the likeness of Mr. *Dury* the Minister with whom he did most ordinarily converse came and sat by him. This seeming Mr. *Dury* told him; That he had waited with a great deal of patience as to the matter of his Baptism, and that himself had endeavoured by all means possible to procure it to be performed with publick countenance; And that that effect had dealt with *Richard* and several of his Council, but that now he perceived it was in vain to strive or wait longer, and therefore advised him not to be much troubled at it but setting his mind at rest to leave these thoughts and take up his resolution another way; When the *Chiaus* heard this discourse being much perplexed in his Spirit he lifted up his hands and eyes to heaven uttering words to this effect; *O my Lord Jesus Christ what a miserable thing is this that a true Christian cannot be owned by other Christians, and that one who believeth on thee cannot be baptized in thy name.* When he had thus spoken, looking down he saw no body, the appearance of Mr. *Dury* being vanished which was at first an amazement to him, but recollecting himself he began to rejoice as  
hoping

hoping that Satan would be disappointed of his Plot. About eight in the evening the true Mr. *Dury* met with him, who acquainted him with what had happened, and thereby fully confirmed him how he had been imposed upon by Satan; And he was soon after baptized according to his desire. These Instances demonstrate that the Devil may possibly appear in the Shape of good men, not only when dead but while alive. *Remark. Provid.* p. 217.

## VI.

**A** Bout fifteen years since a woman at *Edenburgh* in *Scoiland* was married to one *John Ritchy* in that City, and lived five years with him, bearing him five Children and then dyed; In a few days after her burial her husband went to court another young woman in marriage; He had a Comrade whom he acquainted with his intention, and appointed him to meet at such a house near the Court of Guard that he might see his new Mistress. They met accordingly and the two Lovers sat together on the bed-side, and the Comrade sat opposite to them, there being a Table between them and a Window at the front of the room which gave them light; And while they two were dallying together, the other smiling and looking about the room perceived plainly the body & face of the dead wife in her burying cloths looking toward them in at the window; Whereat he rose up affrighted saying to the other, *John, What's that?* Whereupon all three stood up looking, and saw perfectly the buried woman lifting up her hands as they imagined to pull off the dead dress from her head but could not reach it; The man threw his new Mistress out of his arms resolving presently to be gone, but the other vowed he would not stir till he had got something to comfort his heart, whereupon they procured a little brandy and then went away not without fear and astonishment; After this the man fell sick, and his Companion coming to him perswaded him to delay or wholly desist from his pur-  
pose

pose of marrying; But affection would not permit him to forbear, and though not fully recovered from his frenzy he resolved to make another Address to his Mistress, but while he is putting on his shoes his dead wife again appears in her ordinary habit, and crossing the room in his sight says, *John will you not come to me?* and then vanished; Upon this he again fell sick, and calling for his Friend told him of this second apparition, who again intreated him to desist or delay his design of marriage. His sickness increasing he died soon after, about which time he spoke of a third visit his wife had given him, blaming him as if he had too soon forgotten her, but gave no distinct account of it, and therefore his Comrade could not be positive in it. He was buried within a month after his wife. One of the Ministers of *Edenburgh* hearing some whispering of this Apparition, sent privately for his Companion who gave him the preceding just and true account, adding that he having seen the Vision first some told him he would dye quickly but he lived long after, the same Minister having married him to two wives since, and is probably alive at the writing hereof. *Invis. World. p.*

## VII.

**T**Here is a Narrative of sundry Apparitions of Satan unto, and Assaults upon the Person of *Mary* the wife of *Antonio Hortado* dwelling near the *Salmon Falls* in *New-England* taken from her own mouth *Aug. 13. 1683.* Who relates that in *June 1682.* the said *Mary* heard a voice at the door of her dwelling saying, *What do you here?* About an hour after standing at the door she had a blow on her eye that struck her head against the door post, and two or three days after a stone, as she judged about a pound weight, was thrown along within the house into the Chimney, and going to take it up it was gone, all the Family were in the house and no hand appearing which might be instrumental in throwing the Stone. About two hours after a Frying-pan then hanging

hanging in the Chimney was heard to ring so loud that not only those in the house heard it, but others also that lived on the other side of the River above an hundred rods distant; Whereupon she and her husband going in a Canoo over the River, they saw something like the head of a man new shaved, and the tail of a white Cat about three foot distance from each other swimming over before the Canoo, but no body appeared to join head and tail together, and they returning over the River in less than an hour the same Apparition followed them back again, and disappeared at their Landing. A day or two after the woman was struck on the head as she judged with a stone, which made it swell and very sore; She was then in the yard, and going instantly into her house she was bitten black and blew on both arms, and one of her breasts scratched, the impression of the Teeth being like those of a man were seen by many, whereupon leaving their house to sojourn at a Neighbours on the other side the River there appeared to the said *Mary* in that other house a Woman in a green safeguard, a short blue cloak, and a white Cap making an offer to strike her with a fireband but did not touch her; The day following the same shape appeared again to her, but now clothed with a gray gown, white apron, and white head-cloths, and seemed to laugh several times but no voice heard; Since when this *Mary* hath been freed from these Satanical molestations; But her husband and she being returned in *March* after with their Family to dwell again in their house, *Antonio* on his entrance into it hearing the noise of a man walking in his Chamber, and seeing the Boards bend under him as he walked though no man to be seen in the chamber, for they went on purpose to look, he returned with his Family to dwell on the other side of the River, yet planting his ground though he forsook his house; He hath had five rods of good log fence, or pales thrown down at once, and the appearance of the

the feet of Oxen plainly to be observed almost between every row of corn in the feild, yet no Cattel seen there, nor any damage done to his corn, nor so much as any of the leaves of the corn cropt. It is reported that some who should have been wiser, advised the poor woman to stick the house round with Bayes as an effectual preservative against the power of evil Spirits, this Counsel was followed, and as long as the Bayes continued green she was quiet, but when they began to wither they were all by an unseen hand carried away, and the woman again tormented. But certainly the making use of such remedies is in no wise lawful, since men thereby seem to submit to the Devils directions who either operate or cease to do mischeif upon the use of such things. *Essay Provid. p. 165.*

## VIII.

**A** Nother Accident no less remarkable happened at *Portsmouth* in *New-England* about the same time; On *June 11. 1682.* being Lords day at night showers of stones were thrown both against the sides and roof of the house of *Mr. George Walton*; some of the people went abroad, and found the gate at some distance from the House thrown off the hinges, and stones came thick about them, sometimes falling down by them, sometimes touching them without hurt, though they seem'd to come with great force; stones flew about the room the doors being shut, the glass windows were shattered in peices by stones that seemed not to come from without but within, the lead of the glass, casements, and window bars being driven forcibly outwards, and so standing bent; while a Gentleman was walking in the room a great hammer came brushing along against the Chamber-floor that was over his head, and fell down by him; A Candlestick was beaten off the Table; They took up nine of the stones and marked them, and laid them on the Table, some of which were as hot as if they came out of the fire, but several

veral of these markt stones were found flying about again, and thus it continued about four hours that night; The Gentleman then went to bed, but a stone came and threw open his Chamber door, which was only put to and not lockt, a brick was also sent on the same errand; The stone that came in the Gentleman lockt up in his Chamber, but it was fetcht out, and carried with great noise into the next room; The Spit was carried up the Chimney, and came down with the point forward and stuck in a log on the fire, and being removed by one of the Company to one side of the Chimney, was by an unseen hand thrown out at the window. It thus continued dayly though with some short intermission and then returned again. The stones were usually thrown where the Master of the house was, whether in the field or barn; A black Cat was once seen while the stones flew, and was shot at, but she was too nimble for them; Some of the Family affirm they once saw the appearance of an hand put forth at the Hall Window throwing stones toward the Entry, though there was no body in the Hall at that time, sometimes they should hear a dismal hollow whistling, otherwhile the noise of the trotting of an horse, and snorting, but nothing seen. *Mr. Walton* went up the great Bay in his Boat to a Farm he had there, and being haling wood and timber to the Boat he was disturbed by the stones as before at home; He carried a stirrup iron from the house down to the Boat and there left it, but while he was going up to the house the iron came jingling after him through the Woods and returned to the house, and then went back again, and at last quite away being never more heard of; Their Anchor leapt over-board several times as they were going home and stopt the Boat; A Cheese hath been taken out of the Press, and crumbled all over the floor. A piece of iron wherewith they weighed up the Cheese-press stuck into the wall, and a kettle was hung,

hung up thereon: several cocks of *English* hay mowed near the house were taken and hung upon Trees, and some made into small wisps, and scattered all about the Kitchin, with divers other such tricks wherewith they were treated; They were sometimes quiet for a week, and much hoped all was past, but then their vexation returned as much or more than ever. The man was very much hurt with some of the stones thrown at him, but the Summer after the disturbance ceased. *Remark. Provid. p. 161.*

## IX.

THE same year another strange Accident is related which happened to *Nicholas Desborough* of *Hartford* in *New-England* who was strangely molested with stones, pieces of earth, cobs of *Indian* corn and other things falling upon and about him, which sometimes came in through the door, sometimes through the window, sometimes down the Chimney, and other times they seem'd to fall from the floor of the Chamber, which yet was very close, sometimes he met with them in his shop, the yard, the barn, and in the field at work. In the house such things happened frequently not only in the night but in the day time if the man himself was at home, but never when his wife was at home alone. There was no great violence in their motion, for though several Persons in the Family, and others also were struck with the things thrown by an invisible hand, yet they were not hurt thereby; Only the man himself had once his arm somewhat pained by a blow given him, and at another time blood was drawn from his leg by a scratch he received. This molestation began soon after a controversy arose between *Desborough* and another Person about a Chest of cloths which the other affirmed *Desborough* did unjustly retain, and thus it continued for some months, though with several intermissions; A while after the mans barn was burnt and all his

corn

corn in it, but by what means it came to pass is not known; Hereupon in a little while, some to whom the matter was referred, ordered *Desborough* to restore the cloths to the Person who complained of wrong, after which he was not troubled as before; Some of the stones hurled were of considerable bigness, one of them weighed four pounds, but generally they were small. One time a piece of clay came down the Chimney falling on the Table which stood at some distance from it; The people of the house threw it on the hearth where it lay a considerable time. They went to supper, which whilst they were doing, the piece of clay was lifted up by an invisible hand and fell upon the Table, taking it up they found it hot, having lain so long before the fire as to be so. *Essay Provid. p. 159.*

## X.

IN *October 1671.* a Maid named *Elizabeth Knap* of *Groton* in *New-England* was taken after a very strange manner, sometimes weeping, sometimes laughing, sometimes roaring hideously with violent motions and agitations of her body, crying out *Money, Money, &c.* In *November* following her tongue for many hours together was drawn like a semicircle up to the roof of her mouth, not to be removed though some tried with their fingers to do it. Six men were scarce able to hold her in some of her Fits but she would skip about the House yelling and looking with a most frightful aspect; *Dec. 7.* Her Tongue was drawn out of her mouth to an extraordinary length, and now a *Dæmon* or *Spirit* began manifestly to speak in her. Many words were uttered without any motion of her lips which was a clear demonstration that the voice was not her own. Sometimes words were spoken seeming to proceed out of her throat when her mouth was shut. Sometimes with her mouth wide open without moving either lips or tongue. The things then uttered were chiefly railings and revilings of

Mr.

Mr. Willard the worthy Minister of that Town; Also the Dæmon belched forth horrid and nefarious blasphemies, exalting himself above the most High. After this she was taken speechless for some time. One thing more is worthy of Remark, concerning this miserable creature; she cried out in some of her Fits that a woman, one of her neighbours, appeared to her and was the cause of her affliction; The Person thus accused was a very sober religious woman, who thereupon with the advice of Friends visited the poor Wretch; and though she was in one of her Fits, having her eyes shut when the innocent Person impeached by her came in, yet could she (so powerful were Satans operations upon her) declare who was there, and could tell the touch of that woman from any one else; But this good woman thus accused and abused by a malicious Devil prayed earnestly with and for the possessed creature, after which she confessed that Satan had deluded her, making her believe evil of her good neighbour without any cause. Nor did she after that complain of any apparition or disturbance from such an one, yea she said, *That the Devil had himself in the likeness and shape of divers tormented her, and then told her it was not he but they that did it.*

*Ibidem.* p. 140.

XI.

Very remarkable was that Providence wherein *Ann Cole* of *Hartford* in *New-England* was concerned; She was accounted a very religious woman, and of a good conversation, yet in 1662. Living then in her Fathers house who was likewise esteemed a serious Christian, she was taken with very strange Fits, wherein her tongue was improved by a Dæmon to utter things she knew nothing of, sometimes the discourse would hold a considerable time; The general tendency whereof was that such and such Persons who were named were consulting how they might carry on mischievous designs against her and divers others, mentioning several waies they should

take for that end, particularly that they should afflict her body, take away her good name and the like. The general answer made among the Dæmons was *She runs to the Rock.* This continuing some hours the Dæmons said, *Let us confound her language that she may tell no more tales;* After this she uttered many things that were unintelligible, and then the discourse passed into a *Dutch* tone (a *Dutch* family then living in the Town) and therein an account was given of some afflictions that had befallen divers, among others of a woman that lived next door to the *Dutch* family, whose arms had been strangely pincht in the night, declaring by whom and for what cause that course had been taken with her; Mr. *Stone* the reverend Minister of *Hartford* being there when this discourse happened, declared that he thought it impossible for one not familiarly acquainted with the *Dutch*, which *Ann Cole* had not in the least been, should so exactly imitate the *Dutch* tone in pronouncing *English*; Several worthy persons as Mr. *Whiting*, Mr. *Hooker*, and Mr. *Hains*, wrote the intelligible sayings expressed by *Ann Cole* whilst she was thus amazingly handled. The event was that one of the Persons, whose name was *Green-Smith*, a leud and ignorant woman, then in Prison on suspicion of Witchcraft being mentioned in the discourse as active in the mischiefs done and designed, was sent for by the Magistrate; Mr. *Whiting* and Mr. *Hains* reading to her what had been written, the woman was much astonished, confessing those things to be true, and that she and other Persons mentioned in this preternatural discourse had familiarity with the Devil; Being asked whether she had made an express Covenant with him, she replied, *She had not*, only that she promised to go with him when he called, which accordingly she had several times done, and that the Devil told her that at *Christmas* they would have a merry meeting, and then the Covenant between them should be subscribed. Next day she was

more

more particularly examined concerning her guilt the crime she was accused of; She then acknowledged that though when Mr. *Hains* began to read what he had written, her rage was such that she could have torn him in peices, and was fully resolved to have denied her guilt, yet when he had read while, she said, she was as if her flesh had been pulled from her bones, and so could not deny any longer. She likewise declared that the Devil first appeared to her in the form of a Deer or Fawn skipping about her, wherewith she was not much affrighted, and by degrees he became very familiar, and at length talked with her. Moreover she said that the Devil had frequently carnal knowledge of her, and that the Witches had meetings at a place not far off her house and that some appeared in one shape and others in another, and one came flying among them in the shape of a Crow; Upon this confession and other concurrent evidence the woman was executed, so likewise was her husband, though he did not acknowledge himself guilty. Other persons accused in the discourse made their escape.

After the suspected Witches were either executed or fled *Ann Cole* was restored to health and continued well many years, approving her self a very serious Christian. There were some had a mind to try whether the stories of Witches not being able to sink were true, and accordingly a man and woman mentioned in *Ann Coles Dutch* toned discourse had their hands and feet tyed, and so were cast into the Water, and they both apparently swam like a Buoy or a peice of wood, part under and part above the Water. A Spectator imagining that any Person bound in that posture would be so born up, offered himself for trial, but being in the like manner gently laid on the Water; he immediately sunk right down; This was no legal evidence against the suspected Persons, nor were they proceeded against on any such account. However doubting that an

halter would choke them, though the water would not, they very fairly took their flight not having been seen in that part of the World since; Whether this Experiment were lawful or rather superstitious and Magical may be much doubted, *Ibidem* p. 135.

## XII.

A Considerable Person in *England* about fifty years ago having an ambitious desire to be thought a wise man, whilst he was tormented with this foolish humor the Devil came to him with promise that he should quickly be in great reputation for his wisdom in case he would make a Covenant with him, the conditions of which were; *That when any came to him for Counsel he should endeavour to persuade them that there was neither God nor Devil, nor Heaven nor Hell, and that such a term of years being expired he should have his Soul.* The Articles were consented to, and the man continued after this to be of a very civil conversation, doing hurt to none but good to many, and by degrees began to have a name to be a Person of extraordinary prudence and understanding, and he was sought to far and near for counsel, his words being esteemed Oracles by the Vulgar; And he did upon all occasions secretly insinuate Principles of Atheism, not being suspected for a Wizard; But a few weeks before the time agreed on with the Devil was expired inexpressible horror of conscience surprized him, so that he revealed the secret Transactions which had passed between him and the Devil; He would sometimes with hideous roarings tell those that came to visit him; *That now he knew there was a God and a Devil, an Heaven and an Hell;* and so continued till his death, a miserable spectacle of the righteous and fearful judgment of God. *Ibidem*. p. 184.

## XIII.

*Martin Wienrichius* a Physician of *Silesia* in Germany in his Preface to *Picus Mirandula's* Treatise of the delusions of Devils, relates two memorable



morable, and more credible Histories because the things happened in his own time some few years before he wrote them and in his own Countrey, and he doth avouch them with all imaginable confidence to be most certainly true; The former is this: A certain shoemaker in one of the Chief Towns of *Silesia* in the year 1591. Sept. 20. on a Fryday betimes in the morning in the further parts of his house where there was adjoining a little Garden, cut his own throat with his shoemakers knife. The Family to cover the foulness of the fact, and that no disgrace might come upon his widdow gave out that he died of an Apoplexy, and declined all visits of Friends and Neighbours. In the mean time they got him washed, and laid linnens so handsomely about him that even they that saw him afterward, as the Parson and some others, had not the least suspicion that he died such a death, and so he had a decent burial with a Funeral Sermon, and other circumstances becoming one of his rank and reputation.

Six weeks had not past but so strong a rumor broke forth that he died not of any disease, but laid violent hands upon himself, that the Magistracy of the place could not but bring all who had seen the Corps to a strict examination. They endeavoured at first to shuffle off the matter, with many fair Apologies in behalf of the deceased to remove all suspicion of so heinous an act, but it being pressed very home to their consciences, at last they confessed he died a violent death, but desired their favour and clemency to his Widdow and Children who were in no fault, adding also; "That it was uncertain but he might be slain by some external accident, or if by himself yet in some irresistible fit of frenzy or madness. Hereupon the Council deliberate what is to be done, which the Widdow hearing and fearing they might determine something harsh and to the discredit of her husband and her self, being also

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animated by some busy bodies, she makes a grievous complaint against those who raised these reports of her husband, and resolved to prosecute them at Law, earnestly alleaging there was no reason that upon meer rumors, and idle defamations of malicious People her husbands body should be digged up, or cast with as if he had been a Magician or self-murderer, which boldness and pertinacity of the woman though after the confession of the Fact did in some measure work upon the Council and put them to a stand.

But while these things were in agitation, to the astonishment of the Inhabitants of the place there appears a *Spectrum* or Ghost in the exact Shape and habit of the deceased, and that not only in the night but at mid-day: Those that were asleep it terrified with horrible Visions, those that were waking it would strike, pull, or press, lying heavy upon them like the Night-Hag, so that there were perpetual complaints every morning of their last nights disturbance through the whole Town; But the more freaks this *Spectrum* plaid, the more diligent were the friends of the deceased to suppress the rumors of them or at least to hinder the effects of those rumors, and therefore made their addresses to the President, complaining how unjust a thing it was that so much credit should be given to idle reports and blind suspicions, and therefore intreated him that he would hinder the Council from digging up the Corps of the deceased, and from all ignominious usage of him, adding also, that they intended to appeal to the Court of the Emperor of *Germany* that their wisdoms might rather decide the controversy than that the cause should be here determined from the light conjectures of malevolent men; While by this means the business was still delayed there were such stirs and tumults all over the Town that they are hardly to be described; For no sooner did the Sun hide his head but this *Spectrum* would be sure to appear, so that every one

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was fain to look about, and stood upon their guard which was a sore trouble to those whom the labour of the day made more sensible of the want of rest the night. For this terrible Apparition would sometimes stand by their beds sides, sometimes cast it upon the midst of their beds. It would lye close to them; It would miserably suffocate and choak them and would so strike and pinch them that not only the marks but plain impressions of fingers were visible in the morning upon divers parts of their bodies. Nay such was the violence and impetuosity of this wicked Spirit, that when men forsook their beds, and sat up in their Dining Rooms with Candles lighted, and many in company together, they began to secure themselves from fear and disturbance, yet he would then appear and have a bout with some of them, notwithstanding all this provision against it. In brief he was so troublesome that the People were ready to forsake their Houses and seek other dwellings, and the Magistrate so awakened at the perpetual complaints of them that at last they resolved, with the Presidents consent, to dig up the body.

He had lain in the ground near eight months the is from *Sept. 22. 1591. to April 18. 1592.* Yet when he was digged up in the presence of the Magistrate of the Town, the body was found entire not at all putrified, nor no ill smell about him, save the nastiness of the grave-cloths, his joints were limber and flexible as in those that are alive, his Skin only flaccid, but a more fresh grown in the room of it, the wound of his throat gaping but no corruption in it. There was also observed a Magical mark in the great Toe of his right Foot, which was an excrescency of flesh, in the form of a Rose. His body was kept out of the earth from *April 18. to the 24.* During which many both of that Town and others came dayly to view him. These unquiet spirits did not cease for all this, which they after attempted to appease by bury-

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ing the Corps under the Gallows, but in vain. for they continued still as much as ever if not more, he now not sparing his own Family, insomuch that his Widow went at last herself to the Magistrates telling them she should now be no longer against it if they thought fit to fall upon some more strict course of proceedings touching her husband. Therefore *May 7.* he was again digged up, and it was observable that he was grown more sensibly fleshy since his last interment. In short they cut off the head, arms and legs of the Corps, and opening his back, took out his heart which was as fresh and intire as a Calf new killed. These together with his body they put on a pile of wood and burnt them to ashes, which carefully sweeping together and putting into a Sack, that none might get them for wicked uses, they poured them into the River after which the *Spectrum* was never seen more.

The like happened to his Maid that dyed after him, who appeared within eight days after her death to her fellow Servant and lay so heavy upon her as occasioned a great swelling in her eyes; she so grievously handled a Child in the Cradle, that if the Nurse had not come into his help, he had been quite spoiled, but she calling upon the name of Jesus the Spirit vanished. The next night she appeared in the Shape of an Hen which when one of the Maids of the house took to be so indeed and followed her, the Hen grew into a vast bigness, and suddenly caught the Maid by the throat so that she could hardly eat or drink a long while after. She continued these disturbances whole months striking some so smartly that the Maids were heard of those that stood by, pulling the bed also from under others, and appearing in differing Shapes sometimes of a Woman, of a Dog, of a Cat and of a Goat, but at last her body being digged up and burnt, the apparition was never seen more. These things were done at *Breslaw* in *Silesia* where this *Weinrichius* then dwelt, which makes the Narration the more considerable

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ble; The concealing the names of the Parties is thought to be in way of civility to his deceased Townsman, his Widdow and their family.

## XIV.

THE other Relation that *Weinrichius* gives was not the first Pen-man of (though I suppose the things were done in his time a while after the former as a passage in the Narrative seems to intimate) but he transcribed it from one that not only dwelt in the place, but was himself often infected with the noisom occurrences of that troublesome Ghost which did so much mischief to the place where he lived. *Johannes Contius* a Citizen of *Pentsch* in *Silesia*, near sixty years of age and one of the Aldermen of the Town, very fair in his carriage and unblameable to appearance in the whole course of his life, having been sent for to the Majors house. (as being a very understanding man, and dextrous in the dispatch of business) to end some controversies concerning certain Waggoners and a Merchant of *Pannonia*; Having ended these affairs is invited by the Major to Supper; He gets leave first to go home to order some concerns, leaving this sentence behind him.

*Its good to be merry whilst we may  
For mischiefs grow fast enough every day.*

This *Contius* kept five lusty Geldings in his Stable, one whereof he commanded to be brought out, and his shoe being loose had him tyed to the next post. His Master with a servant busied themselves to take up his leg to look his Hoof, the Horse being mad and mettlesom struck them both down, but *Contius* received the greatest share of the Blow, one that stood by helpt them both up again; *Contius* was no sooner up and come to himself but he cry'd out; *Who is me, how do I burn and am all on a fire!* which he often repeated; But the parts he complained of most, the women being put out of the room, when they were

were searched no appearance of any stroke or hurt was to be found upon them. In short he fell downright sick, and grievously afflicted in mind, loudly complaining that his Sins were such that they were utterly unpardonable, and that the least part of them were bigger than the sins of all the World beside, but would have no Divine come to him, nor did particularly confess them to any: Several reports indeed there were that once he sold one of his Sons, but when and to whom it was uncertain, and that he had made a Contract with the Devil and the like. But it was observed and known for certain that he had grown beyond all expectation rich, and that four days before this mischance he being witness to a Child said, *That was the last he should ever be witness to.*

The night he died his eldest Son watched with him. He gave up the Ghost about the third hour in the night; at what time a black Cat opening the Casement with her Nails (for it was shut) ran to his bed, and did so violently scratch his face and bolster as if she endeavoured by force to remove him out of the place where he lay. But the Cat was suddenly gone and presently after he breathed his last. A fair story was made to the Minister of the Parish and the Magistracy of the Town allowing it he was buried in the Church on the right side of the Altar, his Friends paying well for it. No sooner was *Contius* dead but a great Tempest arose, which raged most at his Funeral there being such impetuous Storms of Wind with snow that it made mens bodies quake and their teeth chatter in their heads, but he was no sooner interred when of a sudden all was calm. He had not been dead above a day or two when several rumors were spread in the Town of a Spirit in the shape of *Contius* that would have ravished a Woman; This happened before he was buried. After his burial the same Spectre awakened one that was sleeping in his Dining Room, saying, *I can scarce withhold my self*

from leaving thee to death. The voice was like that of *Contius*. The Watchmen of the Town also affirmed that they heard great stirs every night in *Contius*'s house, like the fallings and throwings of things about, and that they saw the gates stand wide open betimes in the mornings though they were never so diligently shut over night; That his Horses were very unquiet in the Stable as if they kicked, and bit one another; besides unusual barkings and howlings of Dogs all over the Town. But these were but pre-judicious suspicions of further evidence, as may appear briefly by the following particulars.

A Maid-servant of one of the Citizens of *Pembob* (while these Tragedies & stirs were so frequent in the Town) heard, together with some others lying in their beds the noise and tramlings of one riding about the house, who at last ran against the Walls with that violence that the whole house shook again as if it would fall, and the Windows were all filled with flashings of Light. The Master of the House being informed of it went out of doors in the morning to see what the matter was, and he beheld in the snow the impressions of strange feet, neither like Cows, Horses, Hogs or any creature he knew. Another time about eleven at night *Contius* appears to one of his Friends that was a witness to a Child of his, speaks to him, and bids him be of good courage, for he came only to impart to him a matter of great importance; "I have left behind me, said he, my youngest Son *James* to whom you are Godfather. Now there is at my eldest Son *Stevens* a Citizen of *Fegerdorf* a certain chest wherein I have put four hundred and fifteen Florins; This I tell you that your Godson may not be defrauded of any of them, and it is your duty to look after it, and if you neglect it woe be to you. Having said this the Spectre departed and went up into the upper rooms of the Hoase, where he walked so furiously that all rattled again, and the roof swagged with his heavy stampings.

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This *Contius* his friend told the Parson of the Parish a day or two after for a certain truth.

But there are several other notorious passages of this *Contius*; As his often speaking to the Maid that lay with her Mistress his Widdow, to give him place for it was his right, and threatning if she would not give it him he would writh her neck behind her; His Galloping up and down like a wanton Horse in the Court of his House; His being divers times seen to ride not only in the streets but along the Valleys of the Field and on the Mountains with so strong a trot that he made the very ground flash with fire under him; His bruising the body of a Child of a certain Smiths, and making his very bones so soft that you might wrap the Corps on heaps like a glove; His miserable tugging all night with a *Few* that had taken up his Inn in the Town, and tossing him up and down in the lodging where he lay; His dreadful accosting of a Waggoner an old acquaintance of his while he was busy in the stable, vomiting out fire against him to terrify him, and biting of him so cruelly by the foot that he made him lame.

Yet his most severe usage was toward the Parson of the Parish who penned this Narrative, and whom this Fury so squeezed and pressed while he was asleep that awaking he found himself absolutely weak, and his strengt<sup>n</sup> quite gone, yet could not imagine the reason; For while he lay considering of the matter this Spectre returns again to him, and holding him so fast all over that he could not stir a finger, rouled him in the bed divers times together. The same happened to his wife another time whom *Contius* coming through the Casement in the shape of a little Dwarf, and running to her bed-side, so wrung and pulled as if he would have torn her throat out had not her two daughters come in to help her. He pressed the lips together of one of the Ministers Sons so that they could scarce get them asunder; His House was so generally disturbed with this unruly

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Ghost

Ghost that the servants were fain to keep together 4 nights in one room, lying upon straw and watching the approaches of this troublefom Fiend; But a Maid of the house being more couragious than the rest would needs one night go to bed & forsake the company, whereupon *Contius* finding her alone presently assaults her, pulls away the bedding, and would have carried her away with him, but she hardly escaped fled to the rest of the Family were she espied him standing by the candle, and presently after vanishing. Another time he came into her Masters Chamber making a noise like a Hog that eats grains, smacking and grunting very loud; They could not chase him away by speaking to him, but ever as they lighted a Candle he vanished. Another time about evening while this Divine was sitting with his Wife and Children about him, exercising himself in Musick according to his usual manner, a most grievous stink arose suddenly which by degrees spread about the room; Hereupon he commends himself and his Family to God by prayer; The smell nevertheless increased, and became above all measure pestilently noisom, so that he was forced to go up into his Chamber; He and his Wife had not been in bed above a quarter of an hour but they find the same stink in the bed-chamber of which while they were complaining to each other out steps *Contius* his Ghost from the Wall, and creeping to his bed-side breaths upon him an exceeding cold breath of so intolerable stinking and malignant a scent as is beyond all imagination and expression; Hereupon the good Minister grew very ill and kept his bed, his face, belly and guts swelling as if poisoned; Whence he was likewise troubled with a difficulty of breathing and with a putrid inflammation of his eyes, so that he could not well use them long after.

Many other Feats were performed by this Spectre which if related would exceed what are already set down, As the trembling and sweating of *Contius* his Gelding

Gelding from which he was neither free night nor day; The burning blue of the Candles at the approaches of *Contius* his Ghost; His drinking up the milk in the milk bowls, flinging dung into them, and turning the milk into bloud; His pulling up posts deep set in the ground and so heavy that two lusty Porters could not deal with them; His discoursing with severall men he met concerning the affairs of the Waggoners; His strangling of old men; His holding fast the Cradles of Children, or taking them out of them; His frequent endeavouring to force Women; His defiling the Water in the Font, and fouling the cloth of the Altar on that side which hung toward his Grave with dirty bloody spots; His catching up Dogs in the Streets and knocking out their Brains against the ground; His sucking dry the Cows, and tying their tails like the tail of an Horse; His devouring of Poultry, and his flinging of Goats bound into the Racks; His tying an Horse to an empty ~~Out-Tub~~ Tub in the Stable to clatter up and down with it, and tying the hinder foot of another to his own headfall; His looking out at the Window of a low Tower, and then suddenly changing himself into the form of a long staff; His chiding of a Woman for suffering her servant to wash dishes on a Thursday; at what time he laid his hand upon her, and she said it felt colder than Ice; His throwing clods at one of the Women that washt his Corps with such violence that the prints of the clods were seen on the wall; His attempting to ravish another, who excusing her self said, *My Contius thou seest how old, wrinkled and deformed I am, and how unfit for thoe kind of Sports*, at which he set up a loud laughter and vanished.

But not to insist on these, it was remarkable that his Grave-stone was turned on one side shelving, and there were several holes in the earth like Mouse-holes that went down to his very Coffin, which though filled up over night, yet would certainly be

laid open next morning. In short the calamity was such from the constant disturbance of this Fury that none would lodge in the Town, whereby Trading decayed and the Citizens were impoverished; So that at length they concluded to dig up the body of *Contius* with several others buried before and after him, but they were so putrified and rotten as not at all to be known by their shape being like a rude Mass of earth, whereas it was quite otherwise with *Contius*, whose skin was tender and red, his joints not at all stiff but limber and moveable, and a staff being put into his hand he grasped it very fast with his fingers, his eyes would of themselves be one time open and another shut; They opened a Vein in his leg, and the blood sprang out as fresh as in the living; His nose was entire and full not sharp as usually in sick or dead, and yet *Contius* his body had lain in the grave from Feb. 8. to July 20. almost half a year. It was easily discernable where



the fault lay; However nothing was done rashly, but Judges being constituted, sentence was pronounced upon *Contius* his Carcase, being incouraged

couraged thereto from success in the like case some few years before in this very Province of *Silesia*, (I suppose he means at *Bresslaw* where the Shoemakers body was burnt) whereby they adjudged it to the fire. Whereupon Masons were ordered to make a hole in the wall near the Altar to get his body through, which being pulled at with a rope was so exceeding heavy that the rope broke, and they could scarce stir him; But when they had pulled him through and got him upon a Cart which *Contius* his Horse that struck him, a very lusty Gelding, was to draw, yet it put him so to, that he was oft ready to fall, and quite out of breath in striving to draw so intollerable a load, who yet could run away with two men in the same Cart soon after, their weight was so inconsiderable to his strength.

His body being brought to the fire proved as unwilling to be burnt as before to be drawn, so that the Hangman was forc't with hooks to pull him out, and cut him into pieces to make him burn, which while it was doing the blood was found so pure and spirituous that it spurted into his face as he cut him, but at last with the expence of two hundred and sixteen great Billets all was turned into ashes, which being carefully swept together, as in the foregoing relation, and thrown into the River this turbulent Ghost never appeared more. This narrative contains so many plain and evident Convictions that one can hardly imagine what excuse or objection the Atheist can reasonably produce against it. *Ibidem* p.

## XV.

IN 1644. at *Borrowstones* in *Scotland* a certain Woman in the Town came about eight a Clock in the morning to her neighbours house, and fell upon her in a most furious manner, scratching her face, and plucking the hair off her head, saying, *Thou Traytorous Thief thou thoughtest to have destroyed my son*  
this

46 *The History of Demons, Specters,*

this morning but it was not in thy power; The Ship wherein this young man was a Saylor suffered very much in a dreadful Tempest that morning off a place called *St. Abbs head in Scotland*, and with the violence of the waves which came in upon the Deck



he was washed off into the Sea on one side of the Ship, and to the admiration of all was thrown on the other side upon the Deck again without harm. This marvellous accident being reported about eight a Clock at night by the Marriners when they came ashore, and being compared with what one Woman said to the other that morning, they were both apprehended, and after their confessing the whole matter as to their being Witches, they were both burnt in the sight of many hundred Spectators, whereof, saith my Author, I was one. *Invis. World.* p. 206.

XVI.

HE relates another notable Passage concerning the Wife of one *Goodail* a Cooper in the Parish of *Carrin in Scotland*; This woman was about thirty

*Witches, Apparitions, &c.*

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thirty three years old as beautiful and comely a Person as any in that Countrey, and had been oft accused by many other Witches who were burnt, who related that among them all she was the Person whom the Devil at their meetings did most court and imbrace, calling her always his Dear Mistress, and setting her constantly at his right hand; the great discontent of the old Hags who apprehended themselves slighted; She being taken and committed to Prison, there was present at that time one *James Flemming* a Master of a Ship, a Person of great courage, strength, and resolution, who being earnest with her to confess her crimes, she insinuated into him; "That she understood he was to be upon the watch that night, and if she were not delivered out of Prison as she expected before one a clock in the morning, she would then discover all she knew to him; At which he being apprehensive of the consequence as he had reason, went to his uncle a grave experienced Person who advised him to take all his Ships Company who were fourteen able men for a guard to him, not forgetting to read the Scriptures and pray to God. The night was still and calm as in a Summers Evening without the least appearance of change, when upon a sudden at midnight, as *James Flemming* was leading her to and again by the hand as his custom was, there rose a terrible Tempest like an Hurricane, which blew the roof off the House to their great consternation, and a voice was heard three times calling her by a strange name to come away; At which she made three several leaps upward, rising gradually into the Air till her feet were as high as his breast, but he still held her fast by both the arms, earnestly recommending himself to God, though with great astonishment, so that his hair stood an end on his head, and after the third call he prevailed against the greatest Effort which he ever felt, holding her still fast though she was pulled from

from him with mighty violence, and at length threw her on the ground where she lay groveling and foaming like one with the falling-sickness, and then fell into a profound sleep which continued two or three hours, when she waked she cryed out bitterly against the Devils treachery and perfidiousness, who had promised to carry her to *Ireland* before four a clock in the morning, and to touch at *Paris* by the way where she might see her Sister; She afterward made a very full and free confession, and accused several other women and some of good repute who upon apprehension confessed likewise their guilt, and suffered the Law as well as she. The Author of this Relation is a Person of great honesty and sincerity. *Ibidem.* p. 211.

## XVII.

**A** Bout the same time one *Hellen Elliot* a notorious Witch was burnt at *Culross* in *Scotland*, she was carried in a Chair to Execution by four men by reason her belly and legs were broken by a malicious trick the Devil plaid her; This Woman was watched one night in the Steeple of *Culros* by two men *John Shank* a Butcher, and one *John Drummond*, who being weary went to another room where there was a Fire to take a Pipe of Tobacco; But to secure her they put her legs in the stocks and lockt them in as fast as possible; They were no sooner gone out of the room, but the Devil came into the Prison and told her, *That he was obliged to deliver her from the shame she was like to suffer for his sake*, and accordingly took her out of the stocks, and taking her in his arms carried her out of the Prison; At which she being terrified made this Exclamation by the way, *O God whither are you carrying me?* At which words he let her fall a good distance from the ground, whereby she broke her legs and her belly; I saw the impression and dimple of her heels, saith my Author, as well as many thousands more, which continued six or seven years without any grais ever growing thereon;

thereon; at length a stone-arch was built in the place. From this Relation we have an evident instance that the Devil can transport the Bodies of Men and Women in the air, 'tis true he did not carry her off but not for want of skill and power; Neither probably was he afraid to hear the name of God spoken, but designing to destroy the Body and Soul of this poor Creature, he might pretend so, thereby to excuse himself and not frighten his miserable Vassals from relying upon his assistance. *Ibidem.* p. 212.

## XVIII.

**W**ithin these few years there was one *Thomas Colheart* an Agent about the Sessions-house living in *Mary Kings Close* in *Edenburg* in *Scotland* who designing to remove from a lower to a higher part of the City, as on the Saturday his Maid was carrying some light furniture to the other House, one in the Close meeting her, askt if she was to dwell in that House, *Yes* said she, *for I am hired for half a year*; He then told her, *I assure you, you will have more Company than your selves*; And after twice or thrice going to and again to carry goods, and receiving several informations of the same kind from others, she resolved to tell her Mistress that she would not stay to be a Servant in that House because she heard it was haunted by a Spirit or Ghost. The Mistress informed her husband desiring him to forbear going thither lest she should be frighted with the conceit and apprehension of it; But he out of the Natural courage and fortitude of his mind smiled at the Relation, and resolved to stay, lodging there that very night. The morrow being Sunday they went both to Church in the forenoon, but in the afternoon he being indisposed bid himself down on the bed to sleep; His wife took a Bible and sitting at the end of the Table near the bed resolved to spend her time in reading, ordering her Maid Servant to go to Church, who never returned back again to the House. As the Mistress was reading to herself she chanced to

cast



cast her eye toward a little Chamber door just over against her, where she spied the head and face of an old man with a gray Head and Beard looking directly upon her at a little distance; At which sight she endeavouring to awaken her husband had not time, falling down instantly into a Swoon or Fainting Fit, and lay in that manner till she heard some of her Neighbours open their doors when they came to Church; And then recovering her senses wakened her husband and told him what had happened, who alleged it was only a fancy or delusion of her senses, and bid her be of good courage.

After supper being both by themselves the Womans fear still continuing she made a huge fire and went to bed; After a little time the Husband casting his eye toward the Chimney espied the same Old Mans Head in the former place; He told his wife, who was like to have fallen into the former passion; He rises, lights a candle, sets it on the Table, and goes to bed again, encouraging themselves in God, and earnestly recommending their safety to his protection and providence; About an hour after they plainly perceived a young child with a Coat upon it hanging near the Old Mans Head; At which sight the Man flew out of his bed and his Wife after him, and taking her in his arms they kneeled down at the beds-side, and with fervent Devotion humbly intreated the Almighty to deliver them from this horror and disturbance; He lighted another candle the first being burnt out, and called to some of his Neighbours, but hearing no answer returned to their bed, where they both kneeled and prayed in excessive fear and perturbation of mind so that they sweat again. Soon after a naked arm appears in the room toward the roof from the elbow downward and the hand stretched out as when one man is about to salute another; He then again leapt out of his bed, and kneeling down begged help from heaven; The Arm

now

now came very near as it were to shake hands with him, whereupon he goes into his bed again, and at the opening of the Curtain it offered him another salutation; The Man and his Wife embracing each



other through fear, and still eying the naked arm they prayed more earnestly, but at length it offering to touch him he was in such consternation and amazement, that he was like one distracted, yet taking courage he boldly spoke to it after this manner; *In the name of the living God and of our Saviour Jesus Christ tell me why thou troublest my House? To my knowledge I never wronged any man by killing or cheating, but have lived honestly in the World; If thou hast received any wrong, and I can right thee I shall do my utmost for thee, but trouble me no more; Notwithstanding this the Arm and Hand came nearer than before, yet still after a courteous manner with an offer of acquaintance. They fell to prayers again, both of them being even drowned with sweat, and in the meantime they saw a little Dog come out of the little room aforementioned, which after a while looking about both toward the Bed and the naked arm laid it self down*

down in a Chair, as it were with its nose toward its tail asleep; This somewhat increased their Fever, but quickly after a Cat comes leaping out from the same room, and in the midst of the Chamber began to play some little tricks, then was the room full of small little creatures dancing prettily, of so strange a shape that the man and his wife could not describe them as having never seen the like.

It is not possible to conceive the tremendous dread and passion these two were under, having all these Apparitions at once in their eye, which continued a long time; Yet expecting no help but from the God of Heaven they again went to Prayer in their Bed, the room being so full of these dreadful appearances that there was no space to kneel; while they were praying their ears were terrified with a deep lamentable and loud groan like that of a strong man dying, at which all the Apparitions and Visions vanish at once, and as they imagined retired into the little room whence they came and all was quiet.

After this they went into the room where the drink stood to refresh themselves, and the husband said, *God had enabled him that night to suffer what would have frightened some men to death*; The day approaching they made them ready, and related all these strange passages to their neighbours, and then began to consider why they had not the wit to open the door, and fly from the house which had been easier than to light a candle, but they thought it was so ordered that they might undergo this trial, and by this means the good man had the courage to continue in the house till he died, (yet seldom wanted some of these Companions with him,) concluding the worst was past as indeed it was. A few weeks after he and his wife went one Sunday to Church to *Carstorfin* a Village two miles from *Edenburg*. In the evening they supt there at an Inn, and stepping out of door upon some natural occa-

sion

soon he was instantly surprized with a vehement shivering and trembling all over his body. However going thence with an intent to get home that night, he was accompanied with divers Crows flying about him and almost keeping pace with him till he came to *Portsburg* a part of the Suburbs of the City; where they left him, and he went to his own house, *These Crows my dear,* says he, *do prognosticate that I must dye shortly*; He presently fell sick of an excessive pain in his head, and died a while after.

Just at this time a Gentleman at *Tranent* a Town about seven miles from *Edenburg* (whose Solicitor this man was in managing his Law Affairs, keeping his papers upon that account,) and had a singular kindness for this *Thomas*, who was likewise very complaisant to his Master. This Gentleman being in bed one morning with his wife, his Nurse lying in a Trundle-bed under them, the Nurse was much affrighted with something like a Cloud moving up and down in the room, whereupon she call'd her Master and Mistress, who waking saw the Cloud. He thereupon skipt nimbly out of his bed and drew his Sword, and going to bed again laid it by his side and recommended his Family to God; For a while it continued in the same dark form, but soon after they all saw the perfect body of a man walking about the room, at which the Gentleman behaved himself more like a Christian than a Combatant. At last the Apparition lookt him full in the face, and stood by him with a pale and gasty countenance; whereat the Gentleman with much resolution said to the Spectre, *What art thou? Art thou my dear Friend Thomas Coltheart? Art thou dead my Friend? Tell me if thou hast any commission to me from Almighty God, tell it me and it shall be welcome*. The Ghost held up its hand three times, waving and shaking it toward him, and immediately disappeared. This happened about the very hour, as was computed wherein the Agent died.

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The Sunday after his death, among others that accompanied him to his grave some of the City Ministers were there, and by chance a friend of the deceased thanked one of them for his company and said, *It was pity that some of you did not see him before he died.* The Minister asked if there were any thing remarkable in his sickness; Who told him so much that the Minister made a visit to the Widdow, who welcomed him with tears in her eyes; After she had composed her self he prayed with her, and then she related to him all the foregoing particulars, and when she came to tell him about the little Dog, she said that in that very chair where he now sat the Dog lay sleeping; The Minister rising up, *Come, saies he, sitte this in the Chair in the name of Almighty God I will see his Chamber too,* and so went to see the little room from which the Apparitions came; In the mean time a Gentleman came in, and running to the Minister embraced him, *He was the same Person to whom the Ghost of the dead husband appeared at Tranent the very hour he expired at Edinburgh.* He told them likewise that the same morning the Ghost appeared to him he was resolved to attend a Noblemans of Scotland from Livingston to Edinburgh, but this Apparition discomposing his wife he was prevented; But told the Widdow that he came to see her with the first opportunity, and get an account of his Papers being much concerned with what he saw at his house. These relations coming to the knowledge of the aforesaid Noblemans he related them before many of the Nobility. *Trull. World. p.*

## XIX.

**T**HE mention of those little Creatures that danced so prettily in the foregoing Narrative, recalls to my mind what I find related by *Sierra* a famous Author concerning Fairies, to this effect; That there lived in his time in *Spain* a Noble and beautiful Virgin, who was very remarkable for her excellent

Needle, insomuch that happy did that Courtier think himself who could purchase the smallest piece though at an unvaluable price. It happened one day that this admirable Needle-woman sat working in her Garden, when casting her eye aside on some fair Flower or Tree, she saw as she imagined a little Gentleman, yet one that shewed great Nobility by his clothing come riding toward her from behind a bed of flowers; She was much surprized how any one should come into the Garden but more at the stature of the Person who though on Horseback exceeded not a foot in height, and had reason to believe her eyes deceived her, but the gallant spurring his horse up the Garden made it not long, though his Horse was little, before he came to her; Then approaching the Lady with all due observance, after some Complements, he acquaints her with the cause of his bold arrival; That forasmuch as he was Prince of the Fairies and did intend to celebrate his marriage on such a day, he desired she would please to make some Points for him and his Queen against the time appointed. The Lady consented to his demand, and he took his leave, but whether business caused her to forget, or the strangeness of the thing made her neglect the work, as judging her sight was deceived, it so fell out that when the appointed time came the work was not ready. The hour wherein she had promised the Fairy Prince some fruits of her needle happened to be one day as she was at dinner with many Noble Persons, having then quite forgot her promise, when on a sudden casting her eye to the door she saw a mighty Train of Fairies come in, so that fixing her eyes on them (who were invisible to the rest of the Company) and remembering how she had neglected her promise, she sat as one amazed, and almost all her Friends. But at last the Train mounting the Table, as they were prancing their Horses round the brim of a large dish of White-broth an Officer that seemed too busy in making way before them

them fell into the dish, which caused the Lady to burst into a sudden fit of laughter, and thereby to recover her senses. When the whole Fairy Company was come upon the Table, so that the brims of every dish seemed to be filled with little Horsemen. She saw the Prince coming toward her, and hearing she had not performed her promise, seemed to go away disappointed. The Lady presently fell into Melancholly, and being askt by her Friends the cause of these alterations and astonishments, related the whole matter to them, but notwithstanding all their consolations she pined away and died soon after. These Pharies are described to be little Mimick Elves of a very small Stature, who busy themselves in imitating the operations of men; We read in *Georgius Agricola* that great searcher of subterranean Mines that they appear frequently in those places whence precious metals are dug, and from their manners are called *Cobali* or Imitators of men; They seem to laugh, to be cloaked like workmen, to dig the earth, and to act many things which they really do not, sometimes mocking the workmen, but seldom hurting them. The *Latines* called them *Lares*, and *Larvae*, which they said frequented Houses, delighting in neatness, pinching the uncleanly and rewarding the cleanly. *Pik. Gu. p. 302.*

## XX.

THAT these passages may not seem altogether fabulous, I find the learned *Dr. Hen. More* writes, that it may be very proper to inquire into the nature of those large dark Rings in the Grass, which they call Fairy Circles, whether they be the Rendezvous of Witches, or the dancing places of those little Puppet Spirits which they call Elves or Fairies, and prefixes a Relation before this discourse very proper for our present purpose. I shall relate, saith he, a memorable story out of *Remigius* which is this. One *Nicolea Langbernhard* while she was going toward *Assenunruria* in *Germany*, along a hedge side,

spied in the next field about noon a company of men and women dancing in a Ring, and the postures of their bodies being strange and unusual made her review them more attentively, whereby she discerned some of them to have cloven feet like Oxen or Goats (it should seem they were Spirits in the shape of lusty Satyrs) she being astonished with fear cries out; *Jesus help me and send me well home*; She had no sooner said so but they all vanished save only one *Peter Grossetter* whom a little after she saw snatched up into the air and to let fall his staff, and her self was also driven so forcibly by the wind that it made her almost lose her breath, and was fain to keep her



bed three days after; This *Peter* though at first he would have sued *Nicolea* at Law for slandering him,

yet

yet afterward freely confessed and discovered others of his Companions, as *Barbelia* the wife of *John Latomus*, and *Margetta* the wife of *Laurentius* who confessed she danced with those cloven footed creatures and *Peter* was among them; And for further evidence of the business *John Michael* a Herdsman did confess that while they thus danced he play'd upon his crooked staff, and struck on it with his fingers as if it had been a pipe sitting upon an high bough of an Oak, and that so soon as *Nicolea* called upon the name of *Jesus* he tumbled down headlong to the ground, but was presently caught up again with a whirl-wind and carried to *Weiller Meadows*, where he had left his Herds a little before; Add to all this that there was found in the place where they danced a round circle, with the manifest marks of the treading of cloven feet, which was seen from the day after *Nicolea* had discovered the business till the next Winter that the Plough cut them out. These things happened in the year 1590. *Antid. against Atheism.* p. 120.

## XXI.

A Few years since one *Margaret Kirkwood* a Woman of good repute lived in the Town of *Halington* in *Scotland*, who before her death was much troubled in mind but upon what account was not known; she seemed to intimate to her Frinds that she was inclined to make away with her self, which caused them to watch and attend upon her very carefully, but allowed her Liberty to retire her self to her Devotions, wherein she was very frequent. Upon a Sunday in the forenoon, when all were at Church, and she at home only with her then Servant Maid and going into an upper room as she was wont to her prayers, she there hanged her self, the Maid not in the least suspecting any such thing. At this very time *Elix. Mudy* formerly her Servant Maid being then at Church was observed to number upon her fingers fifty or fifty one, which number being crubi-

she cries out aloud in the presence of them all; Now the turn is done; she was presently carried away as a distracted Person, and news coming to the Church that her old Mistress had hanged her self, she was seized and committed to Prison, and confessing her self guilty of Witchcraft was burnt for the same. *Transl. World*, p. 200

## XXII.

THE learned *Budæus* reports the following story out of *Philostratus* in the life of *Apolonius*. A young man of *Lycia* called *Menippus* about five and twenty of a reasonable wit, fair stature, and comely countenance, was thought to be much in favour with a beautiful stranger who appeared very rich & gallant, though all was but a delusion; for this young Gentleman walking one day alone toward *Cenchrie* this Woman or rather Evil Spirit comes to him in the habit of a very fair Lady and taking him by the hand, told him, *That she had been long in love with him, and that she was a Phenician dwelling in the Suburbs of Corinth*, and says she, *If thou wilt come thither Menippus thou wilt be extremely pleased to hear me sing, thou shalt have the best Wine that was ever drank, and shalt enjoy thy hearts desire without fear of a Rival, I will pass my time with thee and we will live in all manner of pleasure and delight*; The young man allured with these tempting promises, and being naturally inclined to Women (though otherwise a strict Philosopher) went privately that evening to this Ladys house, and was received by her with all manner of caresses and freedoms, he not in the least mistrusting but she was really what she seemed to be, *Apolonius* who was a very renowned Necromancer coming to *Corinth*, and casting a severe eye upon *Menippus*, he said, *Alas thou comely young man so much desired by Ladys, take notice thou nourishest a Snake in thy bosom, and a Snake nourishest thee*; *Menippus* was amazed at these words, but *Apolonius* proceeding to *Menippus*, said he, *this Woman is none of thi ne and dost thou think she loves thee*? Yes indeed, &c. I says he,

and that with very much affection too; upon this account, replies Apolonius, *I think thou wilt do well to marry her since thou believest she loves none but thee; but pray tell me when shall the Wedding be;* *Menippus* suddenly says *Menippus*; And perhaps to morrow. In short the day is appointed which *Apolonius* fully remembered. So the Guests being all assembled at the Table *Apolonius* enters in, and salutes the company, *Where is the fair Bride* says he, *There she is* cries *Menippus* who blushing stood up; *Pray* says *Apolonius*, *Whose Vessels of Gold and Silver are these, and the rich furniture of the room are they thine?* *No* says *Menippus*, they are my Brides, for I have nothing in the world that I can call my own, but only this, shewing his Philosophers gown, *you will find at the end* replies *Apolonius* that all these goodly shows come from *Tantalus* garden, and that they are meer dreams and illusions; At which the company were much disturbed, but he still affirmed that there was no reality in anything, and that the Bride was only an old Hag, or Evil Spirit who delighted only in filthiness and lasciviousness and then destroy her Lovers; Whereat the Witch began to say, soft and fair friend be not so Chollerick, I defy thee and all such dotting Philosophers; In the mean time the Golden Cups and Flagons began to melt away and vanish as *Apolonius* had declared the Cook, Pages, and all the seeming Attendants disappeared, and the Hag herself began to intreat *Apolonius* not to compel her to discover what she was; But he grew the more earnest against her, and urged the matter so strongly to her that at length she confessed she was a wicked Spirit and no Bride, and that her design was to make *Menippus* fat and then destroy him, after which she vanished out of sight, *Camer. Hist. Medit. p. 263.*

## XXIII.

**A** Gentleman of *Bavaria* of a Noble Family was so grieved for the death of his Wife that abandoning all consolation he betook himself to a solitary

life. At length when this his sorrow continued without measure or end, his wife appeared to him in the night, & told him that she had indeed once finished the course of her natural life, but yet by his importunity she was again restored back, and was commanded to use his society yet longer, but upon condition, that they should again be married and that for the future he should abstain from all railing and blasphemous words whereunto he was formerly accustomed, and for which cause he had been deprived of her, and that she must again presently depart this life, as soon as he should utter one word of this Nature; These terms being agreed to by the husband he took care of his household as formerly, but was all the while of a sad and pale countenance; But some years after her husband coming home in drink, and giving his Maid some hard words in anger more than became a sober man, his wife went from the bed to the Cupboard to fetch some fruit for him and there left her cloaths standing at the Chest where the Apples were kept without any body in them, and was never seen more; This I have heard affirmed faith my Author by many Persons of credit, but whether it may be reckoned a good or evil Spirit I shall not determine. *Hist. Spectus, p. 38.*

## XXIV.

**N**OT far from *Torga* in *Italy* a Nobleman walking in the Feilds to refresh himself met one in the habit of a Gentleman but was really a Demon, who complementing him told him he was out of employment and would very gladly serve him; Who thinking him fit for his business receives him into his service, and makes him Master of his Horse; This Nobleman was a very impious Person, and lived chiefly by robbery and plundering Passengers, and had now got a Servant very fit for his purpose. One time when he was going a Journey, he commended one of his Horses to his special care in his absence, the Master being gone this excellent Servant conveyed his

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conveys the Horse up into a very high Tower, at his return the Horse hearing his Masters voice put



his head out of the battlements of the Tower neighing aloud, The Master much wonders and asks who it was that carried up his Horse thither, the good servant answers, It was he that had so carefully performed his Masters commands, and knew no place safer for him than there, where he could neither run away nor be stoln; but yet pretended he could not so easily fetch him down as he carried him up, so that they were constrained to let down the Horse from the Tower with ropes; It happened afterward that those whom this Nobleman had plundered pursued him in order to bring him to justice for his crimes, when this servant cries out, *Master make your escape*, and presently pulls something out of his budget whereby he stopt the course of the Horses that followed him, and he thereby got away; At length he was taken, and thrown into Prison, where he implores his Servants assistance who appears and tells him that being fast bound in fetters he could not now free him; The Master is very urgent and at last his  
Servant

*Witches, Apparitions, &c.*

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Servant tells him he will do his endeavour therein, but says he, if I set you at liberty it shall be upon condition that you stir not your hands, nor make any signs of defence; Whereupon the Evil Spirit brings him out of the Prison with his chains and fetters on, and carries him a great height into the Air, who being amazed and afraid cryed out, *O Eternal God whither am I going?* Hereupon the Devil immediately casts him down into a watry marshy place, and then hastning home to his wife, bids her go and help out her husband who was stuck fast in the Fens bound in chains; After which he vanished away. *Ibid.* p. 43.

XXV.

IN the City of *Athens* there was a very handsome house which no body would take nor dwell in, because it had the report of being haunted, and that in the night there was a Spirit walked in it drawing a Chain, and making a noise seeming sometimes afar off, and otherwhile very near. After which there would appear a great old man, with his flesh worn away, having a long beard, his hair standing an end and all tangled, fetters on his feet, and a chain at his hands which he would always be shaking. Those that formerly dwelt at the house could never rest quietly in the night, but grew heavy and pensive, and soon after fell sick and died, for in the very day time though they saw not the Spirit yet were terrified with the thoughts of it that they imagined it always in their sight, and the ringing of the chains still sounded in their ears, whereby their fear continued without intermission; Upon which the house stood long empty though bills were put on it, and all other means used to induce people to inhabit it. At the same time *Athenodorus* the Philosopher came to *Athens*, who seeing this house offered at so small a rent, thought there was something in it, and would needs know the Mystery; when he was informed of the whole matter he was the more  
desirous

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desirous to buy it, and at night took possession of it, causing a bed to be made for him in one of the Chambers toward the street, and providing pen, ink, and paper, and a Lamp well lighted, he ordered his Servants to withdraw into a back room of the house; This done he setled himself very seriously to writing and study, that his mind being employed he might make the less account of what he should hear; About midnight the Spirit begins to shake his fetters and his chain, but *Athenodorus* without once moving his head fate still writing, though the noise increased very much, at length the Spirit comes on, and stands at the Chamber door, and then the Philosopher lifting up his head he perceived the Spectre to appear in the shape of an old man as is before related; The Spirit made a sign to him with its finger as if it called him to come to it; The Philosopher answered it with his hand intimating, it should stay a little, and so fell to writing again, upon which the Ghost shaking its chain



over his head, *Athenodorus* looking up perceived that it made a sign to him as before, whereupon he took the.

the light and followed him. The Spirit went very pitifully as if it carried its irons with great pain, and going before him out into the street suddenly vanished away; *Athenodorus* took some grass and leaves and laid them as a mark upon the place, and next morning went to the Council of the City desiring them to dig and search in that place, which being done they found a dead body all rotten whereof nothing remained but the bones that were chained; The bones were taken up and buried, though they knew not whose body it was or how it came there, and after that there was never any Spirit seen in the House of *Athenodorus*. *Camer. Hist. Med.* p. 290.

XXVI.

IN the Annals of *Bavaria* we find two notable instances of the fury of these wicked Demons. In the year 1533. at *Schiltac* a little City in the Duchy of *Wirttemberg* in *Germany*, a malicious Spirit having for several days horribly affrighted and tormented the Inhabitants with dreadful howlings and cries, and especially the Inn-keeper at the Golden Star and his Family, it was at length discovered that a woman-servant in that house kept intelligence with the Devil, and that he had carnal knowledge of her; Those who were of this opinion, grounded upon very probable conjectures, ordered the servant to depart thence into some other place. And some days after, that Inn together with the whole City was miserably burnt to ashes by a Fury altogether Diabolical in the space of two hours, so that the people of the neighbouring Towns could not come thither soon enough to give them any assistance, nor could any remedy be found to quench the raging violence of the fire; It was especially observed that several circles of fire flying from all parts took one house after another, so that those who went to help quench their neighbours were forced to leave them and run with all speed to their own, where all was on fire. This Satanical fire was so extrem furious



rious that they had much ado to prevent a Castle built with Free-stone, and standing a great way out



of the City from being consumed as the rest were; It is not many years since (saith my Author) that I heard the particulars of this fearful visitation from the mouth of the Curate or Minister of that place, who was very old, and shewed him in writing an account of some marvellous illusions of the Devil a while before this sad accident, and how this subtil Spirit counterfeited the singing and tunes of many birds, and wondring that the Curate had as it were a Crown of long hair on the top of his head of divers colours, he told him that the wicked Spirit had trimmed him so by throwing a hoop at his head; He added, that one day the same Spirit asked him and

and some other persons if they had ever heard a Raven croak, and that thereupon he made such a croaking as amazed them all, and if that hellish musick had lasted long they thought it would have distracted them with fear. The old man further affirmed, not without blushing, that this enemy of our Salvation had oft times discovered to him and others all the secret sins they had committed so exactly and punctually that they were all forced to leave the place and get away with much shame and confusion. *Ibidem.* p. 293.

## XXVII.

THE second Relation is of a mischievous Demon at *Cawmon* a Village near the River of *Rhine* in *Germany*; who first began to throw stones at people and knock at their doors, but could never be perceived; Soon after, this malicious raging Devil appeared in the shape of a man, and began to answer such questions as were demanded of him, and to discover things stoln, accusing, slandering, and defaming whom he pleased, and raising great enmities and quarrels among the people; He first burnt certain barns, and after set fire to all the Houses, but used one of the Inhabitants more cruelly than all the rest, for he always haunted him whithersoever he went, and having burnt his house to the ground, he stirred up all the neighbours to fall upon this innocent man and murder him, this forger of lies affirming that the Village was cursed and destined to destruction for the wickedness of that person, who thereupon was driven away and forced to live abroad in the Fields having no other covert but Heaven, for no man would receive him into his house holding him to be an execrable and damned wretch; Yet to satisfy the desire of his neighbours and countreymen, he to make proof of his innocence took a red hot iron into his bare hands without hurt, according to the custom of those times; notwithstanding which this raging desperate

Fury burnt all the Corn in the Fields thereabout and committed so many horrible outrages that they complained to the Archbishop who sent some of the Clergy to exorcise him, at first the Spirit increased his fury and threw stones at them, hurting some but at length he pretended to be gone out of the Countrey, yet as soon as the Priests were departed he shews himself again as before, saying he had laid hid all this while under one of their Garments. After this making a great howling the Ghost departed out of these quarters, and vanished into the Air *Ibidem.* p. 293.

## XXVIII.

**A** Certain German in our time travelled toward Italy in the company of a Souldier much given to Conjuring, by whom he suffered himself to be so much governed, that one time this Conjuror made him stand within a Circle, fortified with so many Characters that this ignorant man believed himself safe enough from the power of all the Devils in Hell; Hereupon the Wizard used so many horrible imprecations, and conjurations, that a wicked Spirit being called and invocated by his terrible charms at length appeared as it were much against his will, like a man exceedingly affrighted, wearing a hat all torn, with a great feather hanging on it, having about him a sheet tattered and torn all to rags almost, looking like a dead Corps that had been dried against the Fire or in the Sun, and after eaten with worms, with a ghastly countenance, and his feet not like those of a man; As he thus stood the Conjuror would compel him as it were to tell him if the *Colletta* a place then Besieged by the *Turks* were taken by them or not; The Spirit replied, *he did not know for the present, but that the day before the Besieged had defended themselves valiantly*; He then complained of the Conjuror who by his horrible Inchantments did too much force and impovrene Spirits, and having spoke of some other

verities;

verities used by him desired time to think upon what was asked, and then vanished leaving such a stink and terror that these curious Inquirers were almost dead with fear; And the German would many times swear, that so oft as the remembrance of this horrible Spirit, together with his voice which was small, hoarie, and cut off or choaked as it were at every word, came into his memory he was ready to swoon away with the horror of it; By this it appears that though wicked Spirits have a marvellous quick motion, yet they are not always privy to things done in places remote from where they appear if they are required to give an answer at an instant; Though they have sometimes answered readily of matters acted in another part of the World. *Ibidem.* p. 268.

## XXIX.

**I** Have before premised that though it pass for current among the vulgar that Witches or Wizards can transform themselves into Wolves, Cats, Mice or other creatures, yet it seems very doubtful, since there is a special sort of Melancholy which is called *Lycanthropia*, wherein people imagine themselves to be turned into Wolves or other Beasts, and *Hippocrates* relates concerning the daughters of King *Praxus* that they thought themselves Cows, and of a *Spaniard* who did believe himself a Bear; And *Sennerius* reports, that a Noble Person, and one worthy of credit gave him an account of a strange passage to this purpose which himself was particularly acquainted with. That a certain Woman being in Prison on suspicion of Witchcraft, pretending to be able to turn her self into a Wolf, the Magistrate before whom she was brought promised her that she should not be put to death in case she would then in his presence thus transform her self, which she readily consented to, accordingly she anointed her Head, Neck, and Arm-pits, immediately upon which she fell into a most profound sleep for three hours, after which

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she suddenly rose up, declaring that she had been turned into a Wolf, and had been at a place some miles distant, and there killed first a Sheep and then a Cow, The Magistrates presently sent to the place and found that first a Sheep and then a Cow had there been killed. *Essay of Provid.* 179.

## XXX.

Such kind of people are likewise said to be found in *Prussia*, one of which Men-Wolves was taken not long ago, and brought to the Duke of *Prussia* by the Country people upon suspicion that he had devoured some of their Cattel; He had in his face several scratches and hurts which they said were given him by the Dogs that took him for a Wolf. The Princes Commissioners examining him he confessed that twice every year, namely about Christmas and Midsummer he was changed from a man to a Wolf, and that he then grew wild finding himself as it were constrained thereto, and conversed in Woods among the Wolves; That before the Wolfs hair came out, and that he changed his Shape he felt an horrible quivering and faintness all over his body; Every one credited what he said; But when they resolved to find out the truth of it, and to that purpose had kept him a long time close Prisoner in a Castle, the guard having always an eye upon him to see when the Wolfs hair appeared, they could perceive nothing of it, but that he always continued a man; This was the last act of this Comedy, and *Wierus* and *Baptista Porta* who have divers stories to the same purpose are of opinion that the Devil himself does the mischief and that in the mean time these poor deluded creatures who are cast into so profound a sleep by him, as that by any noise or blows they cannot be awakened, have their Phanties imposed upon by Dreams and delusions according to the pleasure of their Master Satan. *CAMBRIDGE* p. 276.

## XXXI.

A Few years since, a Woman dwelt at *Seavington* in *Somersetshire*, who had been the wife of a Vicar belonging to the Quire of *Winchester*, and was very honestly educated living in good reputation with her first husband, and during her widowhood taught a School of Girls at *Winchester* which she continued till married again to *F.H.* with whom she lived in all virtuous manner being then about 57 years of age, and had a Son by her former husband, about seventeen. There dwelt in that village over against her a Woman of ill fame among her Neighbours for divers bad practices. This Woman coming to the School-Mistris desired her to lend her a small peice of changing money, which the other refused, who said she knew she had such a peice, and it had been better she had lent it her, going away muttering. In the evening the School-Mistris standing at her door saw a Monstrous great Toad walking upon all four like a Cat, coming from the other Womans house directly to hers, upon which retiring into the house she desired her husband to get some instrument to kill that terrible Vermin; As he was coming toward the door he met with it in the entry, and before he had power to strike, it rusht suddenly into another room, and was never seen after; That very night the School-Mistris, though before a very healthy brisk Woman, was taken in a most violent tormenting manner, with cruel prickings and pains, as if her inside had been all stuck with pins, needles, or thorns, insomuch that with the great tortures of her body abundance of blood issued with her urine which was observed the first night. These Fits seized on her very frequently, sometimes twice or thrice in one day, otherwhile whole days together, and it was remarkable that just before the coming of the Fit there would come into the room a vast large Cat, after that another, and so till they amounted to seven or nine: These would crawl about and stick against the wall making

a dreadful yelling hideous noise, and continuing about a quarter of an hour suddenly disappeared. When they were gone a very great light like a flash of Lightning would strike in at the window, and hang about the walls in heaps of light like fire, passing from one room to another for an hour or more at a time, and sometimes continued all the night long, shining through the window into the street and visible to the Neighbours, all the while this light continued she was in extremity of misery, and would oft cry out and name the suspected Party; She continued in this miserable state about seventeen years, it happening when she was about forty, and had reduced her streight well proportioned body to crookedness and deformity. The Physicians were all of Opinion that the inward parts of her body were wounded by some Diabolical practice, and advised her to remove her habitation which she did, but to no purpose, the evil instrument following her thither also, and of many young broods of Chickens which she attempted to nurse up for many years she could not raise one, but they would suddenly turn round twisting their necks several times about until they dropt down dead. She kept two Cats of her own for which she had a great fancy, but as soon as ever the other sort of Cats entred the room they would fly like Lightning sometimes into the fire, sometimes into the Oven, and up the Chimney or any way to avoid the room whilst they were there, nor did they ever thrive but soon after starved and pined away; After her removal, her Son came from *Winchester* a strong healthy youth about seventeen who had not been there above three months when he was taken with dreadful raving frantick fits so that five or six men could not hold him, he would spring out of their hands, and leap up with his head against the cieling, sometimes he would catch up a Knife or Razor, and therewith endeavour to cut his own throat

or do himself some other mischief roaring out in a most terrible manner; *That the Witch aforementioned was by him, and commanded him to do it or else she would strangle him, or choke him with pins or the like.* So that they were forc't to lay all dangerous instruments out of his reach, and yet though he had none of them near him, when his fit came his hands and pockets would be full of Knives, Sizzars, Razors, and the like, and after these fits he would cast out of his mouth a great quantity of pins and needles, and was forced by extream weakness to keep his bed several days. One day as the young man was in the height of his fits his mother saw the suspected Party scrambling against the wall of the room, and immediately called out to her husband, *John, John! There's the Witch, (naming the Party) run her through with your Sword.* Upon which he darted his Sword at the place she directed him though he saw nothing, and his wife cryed out, *John you have cut the Witch, you have cut her hand,* and it was observed that the woman had a lame hand a considerable time after. This afflicted woman would often repair to Church, but if the other were there she had not power to enter, but stay'd in the porch or at the window; The Son continued in those amazing Fits about five years; and then ran away in one of them having never been seen nor heard of since. The Mother continued in this lamentable state about seventeen years, and then died of pain and grief, but very sensible, having her reason and understanding to the last. She was of Opinion that others besides that woman contributed to her misery; And thought many Physicians and Neighbours were Eye and Ear-witnesses of what is here related, yet I do not understand that any Justice was applied to for apprehending of the supposed Witch and bringing her to punishment, but that she lived about five years after the afflicted. *Pandem. p. 189.*

## XXXII.

**P**aulus Grillandus a Lawyer in Italy well experienced in the Facts of Witches and Sorcerers relates; That there was a Countreyman not far from Rome in 1526. who when he saw his wife risen naked in the night to anoint her self, and that thereupon she was gone presently out of sight and could not be found in or about the house, the next day he provided himself of a good cudgel wherewith to compel her to tell him whither and upon what account she conveyed her self away the last night, which she presently confessing, he pardoned her upon condition that she would carry him to the same place, that he might see her Associats; Next night she and her husband both anointed themselves, and then they were each of them instantly mounted upon a Goat, and so brought immediately among an Assembly of Witches; Now his wife had forewarned him that he should by no means name God or Christ, except in scorn and derision; When they were arrived among the crowd his wife bid him stand at a distance till she had saluted their Prince, who was most magnificently clothed, and guarded with a great company of men and women, all honouring and waiting on him as their Lord. After which they danced in a ring backward it may be to prevent their knowing and accusing one another, if they should happen to be detected; Which this *Triscillianus* afterward did to *Charles* the Ninth King of France; relating; "That there were many who adored and worshipped a Goat in their meetings, and killed his Posteriors, and then they danced, and the Devils had carnal commerce with the women, and with each other in the Shapes of men and women. After their dancing the Tables were covered and furnished with meat; The woman then bid her Husband sit down with the rest of the company and salute the Prince, which being done, the man not relishing his cheer without Salt called for it, which being brought, he cried out aloud,

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God be thanked we have Salt now, which was no sooner uttered, but Men, Women, Meat and Tables presently vanished, and the man was left alone in a cold desolate place utterly unknown to him; When it was day he met with some Shepherds, who informed him that he was in the Earldom of *Beneventum* a great many miles from Rome, to which he was forced to travel back and beg food, and cloths in his return. When he came home he accused his wife, who impeached others, and they all confessing their guilt were hanged for their enormous wickedness. *Hist. Specters.* p. 130.

## XXXIII.

**T**HE same Author writes, that being invited by a Nobleman to the Castle of St. Paul in the Dukedom of *Spoletto*; When he arrived the Nobleman gave him an account of three Sage Matrons who were found to be Witches; One of whom trusting in his promise that she might freely speak without danger, declared that fifteen years since she was carried by an Old Woman to an assembly of Witches, where the Devil being present obliged them by an Oath to renounce God their Creator, their Faith and their Religion, and to be faithful to him, and that with their hands laid upon a book of very strange Characters they were sworn to perform some Solemn Services to him in the night, and that they must go wheresoever he commanded them; The Devil on the other side promised them mirth, pleasure, and felicity forever; She confessed further that at that time she killed four men, and many Cattel, and procured much damage to the fruits of the earth, and if it happened that at any time she came not to their meetings except she could shew very good cause to the contrary she was so tormented that she could neither sleep nor eat; When she came thither she heard the voice of a man who called the Devil little Lord, and sometimes *Mr. Martinus*; As soon as she had anointed her self

self with a certain unguent, she mounted a Goat that stood ready at the door and held fast by his main and tail, whereby she was conveyed to the great Wood at *Beneventum* where she found a great company of Witches and Inchanters, when she had there vowed allegiance to the Devil, she danc't, sat at the Table, and last of all every Devil had filthy commerce with her or him whom they had chosen for themselves, and when they had done every one returned back upon their particular Goat or Devil with the same incredible swiftness that they came there, and likewise that they did privately worship the Devil at home in their own houses; This confession agreeing with those of two more, many others were accused, who acknowledging their crime, they with their ointments and powders were all burnt together.

*Ibid.* p. 131.

## XXXIV.

Though we have already declared that it seems hard to believe Inchanters or Witches can transform themselves into other Shapes, yet Dr. *Henry More*, in vindication of *Bodinus* endeavours to demonstrate that nothing material is urged to the contrary, since they acknowledge they find themselves very weary, and sometimes wounded which he says cannot be a more delusion of fancy; I shall not positively assert nor deny any thing, but having met with a story to this purpose shall here insert it. In a Town in *Germany*, one whose name faith my Author for modesty I conceal, had at his House one of his Tennants cutting Wood, whom a Cat of a very bigness set upon unawares, and when with blows he had driven it away, another more fierce than the former joins to it, against whom while he more sharply contends a third comes in, so that he was hard put to it, and obliged to use his utmost strength and courage against three such cruel overgrown Cats, neither could he subdue them nor free himself from their teeth and claws without giving and

and receiving many hurts and wounds; Having at length vanquished and driven them away, the man falls again to his work and presently 2 Officers seize him and carry him before a Judge, who being much moved with fury and rage commands him to be instantly cast into a dark loathsome dungeon; His Protestsations, sighs and groans nothing availing to clear him, or manifest his innocency; The Judges anger increased, who exclaimed against him as an impudent fellow in so obstinately denying the committing that Villany wherewith he was charged. After three days the Judge being continually importuned to execute Justice upon him, sends for him to be brought publickly into the Court of Justice there to receive his Sentence in the presence of the other



Judges; When he appeared the enraged Judge could not look upon him with patience, who poor man falling on his knees humbly begged he might speak for himself. The Judge then laid it heavily to his charge that like a wicked bloody wretch, he had desperately wounded three of the chief Matrons of the Town within a few days past, and yet had the confidence

dence to deny his knowledge of it ; The poor wretch hearing this terrible accusation replied, That he never hurt any woman in his life. The Judge on the other side thundred out, That it was notoriously known he had so abused these three Gentlewomen that they were forced to keep their beds, their limbs and several parts of their bodys being so out of joint and beaten that they were not able to turn themselves ; The fellow persists that he never hurt nor ever saw any such Gentlewomen, but says he, I very well remember that on the day where in I was apprehended and cast into prison, I was set upon by three huge fierce Cats, and used all the strength I had to defend my self against them, and yet had much ado to drive them away ; These words amazed all that were present, and then he declared all the particulars in order ; The truth being thus discovered the Judges do their utmost to conceal the business, and save the reputation of the Matrons. *idem. p. 120.*

XXXV.

**O**NE *Isabel Heriot*, was Servant to the Minister of *Ormsston* in *Scotland* ; She was of a low stature, small and slender of body, black of complexion and her head awry ; Was very confident and much given to scoffing ; After several years service the Minister disliking her qualities discharged her his house and she dwelt long in another Service ; After which she returned to *Ormsston*, and got sometimes into the Masters house though without his knowledge ; She fell sick about the beginning of Winter 1680. At the time of her death her face became extremely black. Within three or four nights after she was buried one *Isabel Murray* Widdow of *William Craig* the Church-Warden saw her Ghost about twelve a Clock at night with burying cloths upon her, walking from the Chappel toward the Ministers house, and halting by the way at a Stone before the door, where she fate down, as she usually did when alive, leaning upon her elbow ; After the

she observed her to go into the Ministers back yard toward the stable ; Some few nights after there was throwing of Stones over the Ministers house, and some were flung against the Hall door and Windows ; Which were found in the yard next morning, when they fell it was with no great violence ; The Minister against whom the Devils chiefest malice was, coming in one night at the back door, and shutting it after him had a great stone thrown after him which struck the door very hard and left a mark and impresson behind it. This she, ( or rather the Devil ) did in imitation of a prank she plaid before she died ; For the Minister causing his other Servants to thrust her out of that very door, she out of anger threw a great stone with much violence against it ; The aforementioned *Isabel Murray* going into the Ministers house one night was hit very hard with a stone on her back ; The man-servant who lookt to the Horses, as he was going to bed in the Stable was griped by the heel to his great amazement ; He crying out aloud his Mistress and others came to him, and found him in much consternation and affright ; That night several clods and stones were thrown but no person touched, only an old Horse-comb which had been missing many years was thrown with much fury at the Lads beds head ; The Horses were found in the morning in great sweats, and much disorder, and while this Youth was dressing the Garden he had several stones thrown at him, but was only struck by one and that very favourably, and several noises were heard in the House ; One night a burning coal was thrown under one of the beds, and one of the family had his Cap taken off in the night which was found next morning in the Chimney full of Cinders and Ashes. If the Devil could have done more he certainly would. This trouble continued eight or nine weeks during which frequent Prayers were sent up to God, and one scoffingly saying, *Now let the Minister and his brethren* with

with all their Prayers drive away the Devil if he can, it is very remarkable that from this time they had no more disturbance in the Family.

But Isabel Murray reports divers other particulars of this Apparition, as that when she saw it first the face was as black as soot, and that she once saw it walking in the Garden, and taking up something from the ground, saying a stone, a stone, and gathering a great number of small stones into her Cap, she threw them down under a bush, which some think were the stones that were thrown in the night; The woman took the courage to speak to her, and said, *Hey, what dost thou do here Isabel Heriot, I charge thee by the Law thou lives on to tell me; The Spectre replied, I am now come again because I wronged my Master while I was his Servant, for it was I that stole his Shekel (this was a Jewish Shekel of Gold that with some other things had been stolln from him several years before) which I hid under the Hearth-stone in the Kitchen, and when I fled I took it up, and offered to sell it to a French-woman who lodged in the Canon-gate where I then served, who askt where I had it, I told her I found it between Leith and Edenburgh; One night, says she, I was riding home late from the Town, and by the way my Horse stumbling I said, the Devil raise thee, whereupon the foul Thief appeared presently to me and threatned me, that if I would not promise to destroy my Master the Minister he would throw me into a deep hole there, which I suppose is still to be seen near a place called the Fauside Brae, or if I could not get power over my Master I should endeavour to destroy the School-Master; It is very remarkable that one of the Ministers Maids had given to the School-Masters Maid some Linnen to wash, among which was a cross-cloth of strong Linnen which could not be found, till one morning the Master awaking found it bound round his Night-cap, which caused admiration both in himself and wife, and shewed that the Devil nor the Witch had no further power of*

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him, though it is probable they designed to strangle him therewith in the night.

Isabel Heriot or her Ghost confess likewise that the Devil met her a second time at *Elfston* Mill within a quarter of a mile of *Ormiston*, and that as she another time was coming home from *Hadington* Market with Corn the Devil again appeared to her and bid her destroy *Thomas Anderson* who was riding with her, and because she refused, the Dæmon threw the Corn off the Horse, and it is well known that her Corn lay there all night, and she went early next morning to fetch it home. And says she, I cheated my Master when I went to the Market to buy Oats, by telling him it cost more than it did, and do not you remember *Isabel Murray*, says she, that one night coming out of the Ministers house you had a sore blow on the back with a stone, it was I that did it, yet not for your own sake, but your husbands who once threw me down and abused me; After this Conference the woman began to be afraid, and leaving the Spectre came running home with all speed; This *Isabel Heriot* was never reputed a Witch nor accused by any, but was very ignorant in Religion, and travelled oft in the night; But this Disturbance and Apparition after her death made it believed that it was either her real body acted by the Devil, or else Satan taking upon him her shape and form, and imitating her to the life which seems most probable. *Invisib. World.* p. 144.

XXXVI.

ONE *Alexander Hunter* lived at *Edenburgh* in *Scotland* and was nick-named by the Devil *Hatterick*; He was first a Servant to a Gentleman in *East Lothian*, and was much given to Charms, pretending to cure Men and Beasts by Words and Spells, which sometimes succeeded, otherwhile not; One Summers day as he was looking after his Cattel on the side of an Hill the Devil appeared to him in the shape of a Physician, and said, *Saunny you have*

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long followed my trade and never acknowledged me for your Master, you must now bargain with me and be my Servant, and I will make you more perfect in your Calling. Whereupon the fellow gave himself to the Devil, and received his mark, and the new name of *Hatterick*; After this he grew very famous throughout the Countrey for his Charms, and curing distempers, and turned a wandering Mountebank, getting Bread, Meat and Money by his Tricks from the ignorant people; So that at length whatever house he came to none durst refuse *Hatterick* an alms, though many gave it more out of fear than love. One day he came to a Gentlemans gate who had some Friends that dined with him just ready to take horse and ride away; A young Gentleman brother to the Lady seeing him there switcht him about the ears saying; *You Conjuring Rogue what have you to do here!* Whereupon the Fellow goes away grumbling and was overheard to say, *You shall buy this dear ere long.* The Young Gentleman having waited on his Friends a good part of their way returned back again where he slept; After which taking his Horse to go home to his own house, and crossing *Tine-Water* through a shady place called the *Allers*, and the evening being somewhat dark he met with some such dreadful Apparitions as brought him into a terrible consternation, and which he would never fully discover; When he came home the Servants observed a strange trouble and disorder in his countenance and the next day he became distracted, and was bound in his bed a considerable time; His sister the Lady *Samuelston* hearing of it was heard say; *Surely that knave Hatterick is the cause of this trouble, call for him presently;* He being come, *Sarrab*, says she, *what is that you have done to my brother William?* I told him, says he, *I should make him repent his striking of me at the gate lately;* She giving the Rogue good words and promising him his poke-full of Bread and Beef persuaded the Fellow to cure him again; He under-

took the business, but saies he; *I must have one of his shirts*, which being given him what tricks he plaid with it they knew not, but in a little while the Gentleman recovered his health; When *Hatterick* came for his reward he told the Lady, *Your brother William shall quickly go out of this Countrey, but shall never return again;* She knowing the Fellows prophecies were generally true, caused her brother to dispose of his Estate before he went; After this Wizzard had abused the Countrey a long time he was at length apprehended at *Dunbar*, and being brought to *Edenburgh* and found guilty of many notorious crimes was burnt in the Castle there. *Ibidem.* p. 122.

## XXXVII.

ABOUT the time that the Earl of *Traquair* was his late Majesties Commissioner in *Scotland*, it happened that at *Dalkeith* where he resided one *Spalding* living in that Town killed one *Sadler* his Neighbour; The Murderer fled and absented himself above a year, yet sometimes came home in the night finding that none sought after him; At length wearied with this way of living he resolved to cast himself upon the Lord Commissioners mercy; Who coming one day toward *Dalkeith* in his Coach *Spalding* came to the Coach-side and falling on his knees begged mercy of him; The L. Commissioner inquired what the business was. His Servants told him he was such a man that had killed his Neighbour a Townsman, who thereupon commanded him to be conveyed to Prison where he lay above a year; After which being brought to his Tryal, he was found guilty and condemned to be hanged; When he heard his Sentence he cried out; *What must I dye like a Dog, why was not I sentenced to lose my head?* When he came to the Scaffold and prayers were ended, he goes up the Ladder, and the rope being put about his neck he cries out with a loud voice in the audience of all, *Lord, saies he, let never this Soul of mine depart from this body till it come to be reconciled to thee;* And having said

said thus the Executioner threw him off the ladder. When he had hung the ordinary time which was sufficient to take away any mans life, he was cut down and his body being put in a Coffin was carried to the *Talbooth* to be stript, when they opened the Coffin the man sits upright in it, his eyes staring, foaming at the mouth, and roaring like a Bull striking at all near him with his Fists; The Magistrates hearing of it ordered he should be strangled once more; The Executioner falls to work, and putting the rope about his neck strained it so hard that his neck was no bigger than his wrist; After which continuing quiet a sufficient time he was put into his grave and covered close up with earth, notwithstanding all which he made such a rumbling and tumbling therein that the very earth was raised and they could hardly keep the mould down; Not long after the house where he formerly lived at the East end of the Town was haunted with a Ghost, which made it stand empty a long time. Thus, (saith my Author) I have from a very credible Person who is yet alive, and being a Scholar at *Dalkeith* was both an eye and ear-witness of these particulars. *Ibidem. p. 191.*

## XXXVIII.

**A**Bout 1656. one *William Barton* who dwelt at *Kirkliston* near *Queens Ferry* in *Scotland* was apprehended for Witchcraft; Which he confessed saying; If he had twenty Sons he would earnestly advise them to avoid the sin of uncleanness; For saith he, *I never saw a handsome woman in my life but I lust after her, which was the only cause that brought me to the Devils Vassal; One day (says he) going from my own house to Queens Ferry I overtook a young Gentleman who was to appearance very comely and beautiful, drew near to her, but she shunned my company, and when I persisted she seemed very angry and coy; Madam said since we are both going one way pray please to accept of me for your Conjoy; At last after much intreaty she grew better conditioned, and we came to that familiarity that she*

*suffered me to embrace her, and do what I pleased; At this time I parted very joyfull.*

Next night she appeared to him in the same place where having committed wickedness again with her he then became sensible that it was not a woman but the Devil; And hereupon he renounced his *Baptism*, and gave up himself to her Service, she calling him her beloved and gave him the new name of *John Baptist*, and received a Mark; She likewise bestowed fifteen pounds *Scots* upon him by the name of *Tochergood* and so parted; He had not gone far when she called him back again and gave him a peice of money called a *Merkpeice*, which she bid him spend at the Ferry, but desired him to keep the fifteen pound entire, which he declared was real sterling money; After this confession he begged liberty to sleep a little which the Judges granted him; Having slept a short time he wak't in a very great laughter, The Judges inquired the reason very strictly, who replied; *That the Devil had been with him, and had rebuked him sharply, and grievously threatened him for making any confession, and bid him deny all, for he would secure him from any danger; After this his heart was absolutely hardened so that to his dying hour he would never acknowledge any thing for the Devil had assured him even from his very first ingagement with him, That no man should ever take away his life.* Which promise he absolutely beleived, and depended onto the last. So that when he was told in the prison that the fire was made, the stake set up, and the hangman coming to lead him forth to execution, he answered, *He did not care for all that, since he was sure he should not dye that day; The Executioner had orders to bring him out instantly, but he no sooner set his foot within the prison door, when he suddenly fell down dead and never stirred more. In this streight they ordered the Hangmans wife to strangle him which she willingly undertook upon a reward promised her; When Barton heard that a woman was*

to execute him he cryed out; *Oh how hath the Devil deceived me, let none ever trust to his promises;* And he was accordingly executed by the woman whose name was *Margret Hamilton*, in the presence of many hundred people at *Kirkliston* the place of his abode. There is one thing remarkable in this Relation, that the Devil should bestow so much real good money upon the Wizzard, he is seldom so liberal, but would certainly be more if God would permit him to steal, or discover hid Treasures which no doubt he is restrained from, lest thereby he should deceive more wretched Souls than he now is able to do. *Ibidem.* p. 160.

## XXXIX.

**I**N 1559. at a Village called *Joachims Valley* in *Germany* dwelt a Smith that had a Daughter who excelled in modesty and virtue, being very constant and diligent in all pious Exercises, and yet by Divine permission was set upon by Satan who took and threw her very often upon the ground as if she had been vexed with the falling sickness; This he afflicted her Father and Mother that they went to a Wizzard or Conjuror for help but in vain, for the Devil boasted that by this their folly his power over the Maid was more confirmed and increased; A while after Satan began to speak in the Virgin with an human voice and often appeared in the form of a Cuckow, of a Crow, of Hornets, and other creatures, and exactly imitated their voices; He uttered many strange and wonderful matters through her, so that the report caused a multitude of people to come and visit her, and divers out of an honest zeal did provoke the Dæmon to speak and undauntedly heard his answers; In the mean time the young woman did patiently endure her afflictions, incessantly joining her prayers with those of the Church made on her behalf, and as oft as she called upon the name of Christ, and humbly prayed to be freed from that evil one by whom she was oppressed.

pressed, the Devil raged the more furiously, her eyes swelling almost out of her head, her tongue was twisted out of her mouth like a slender twig, and stretched almost the length of a mans hand, her face was wound and turned about to her back, and the Devil tormented her in a most deplorable manner without intermission. If any inquired how she did, and in what condition, she answered, *That to her apprehension she seemed as though she were stuck at the bottom of a River ready to be drowned, but that by the coming of some Ministers she deemed her self snatched out of the Faws of Death;* All the Neighbouring Preachers and Divines came dayly to her, who talking with the Virgin the Devil answered them, and when the name of Christ was mentioned he always blasphemed: Being demanded how he entred into her, He said, *In a draught of Ale in the form of a Fly;* She continued under this visitation above two years, and one *Helias Hirsch* a very pious Minister watching with her several nights striving earnestly in prayer for her deliverance, the Fiend raged against him, and abused him with base and opprobrious language, and when he was coming out of his own house the evil Spirit foretold saying, *Behold this Sacrilegious Helias is coming again to afflict me.* This Virtuous man by the power of Gods word did wonderfully oppose him, and by frequently using the name of Jesus Christ drove the Devil to new outrages, so that the noise of his madness was heard afar off; Sometimes speaking to *Helias* he would say, *Oh now dance with me and either go before or follow as thou pleasest;* The good man replied, *Let thy Dances lead thee to the bottom of Hell,* The Dæmon answered, *Go thy ways thou shalt now see dances;* Then he roared and bellowed, soon after entring into a Stove he appeared in the shape of a Cat and a Dog, who with much agility danced about, and then vanished, many such pranks he plaid. Some time after, this worthy man set upon the Devil again demanding, by what means or power

power he had possessed the Virgin, *By the command of God, said he, from whom I am sent that I might torment the body, but I cannot hurt her soul, and that I might give warning to men to abstain from pride, usury, gluttony and other sins of that kind, and though it be sore against my will to declare these things, yet being commanded by God I am forced to do it; At the last day I know I shall have more Souls than God himself will have; To which one of the Ministers then present replied; "Thou lyest O thou wicked Sacrilegious wretch, for if Sinners will repent they shall have Salvation, but the Eternal God at the day of Judgment will throw thee and thy Companions into Hell fire; why didst thou banish thy self out of Heaven when God created thee a glorious Angel? My Seat was not fixed there sure saith the Dæmon, but thou mayst as well spare thy pains, for I am not ignorant how careful thou wast for this Margaret (so he called the Virgin though her name was Ann) and that at Whitson-tide thou madest publick Prayers to God for her; "I have done so, replied the Minister, and I will not give over to do so still till we have thrown thee down headlong into Hell by our Prayers; After this says the Divine, wast not thou also sent to afflict holy Job? What then, says Satan, Oh that I had now the like power given me that I might scatter the Pestilence; This conference continued about two hours; Among other things the Minister said; "Behold thou that wast the chief and most beautiful of the Creatures, and the top of the Creation, how art thou fallen, that thou now hidest thy self under the ugly shape of a Hog, Dog, or other unclean Beast! O good Priest say not so, replied the Devil, for I am oft transformed into an Hare, and am a dainty dish for great men; A few days after this good Divine brought the Maid into the Congregation among a great Assembly who prayed to God for her, and praised him with Hymns and Psalms, and as oft as Jesus Christ was named, the Dæmon raged with a*

bellowing

bellowing and hideous noise, as though he would ruin and destroy all; The Maid being carried home from the Church, the Devil roared in her like the noise of a Warlike Trumpet saying, It would little profit them to remove him from that place since eight more of his Companions were there also; At length the Minister of *Stackwaldensis* with ten others met together, and prayed fervently from morning till noon, reading also the Scriptures and singing Psalms with much zeal and earnestness, and then went to Dinner; After they had dined the Ministers returned and brought with them the Governor of the Castle of *Prague*, and a great Company were present, who with one accord joined in singing praises to, and calling upon Jesus Christ, and with ardent affections and strong cries poured out their supplications to God, at which time the Devil was cast out, and flew out of the Window like a swarm of Flies; But before he went he desired the Maid that he might remain but in any one part of her body, in the Nail of her Finger and at last to be only in one Hair, but she absolutely denyed him in all; Furthermore just upon his departing he spoke after this manner; *All ye contemners of the Word of God, Ministry and Sacraments, all ye that are addicted to Usury and Gluttony are mine Body and Soul*, and he further warned and admonished the Minister aforementioned; That she should earnestly exhort all the People that belonged to his Church to repentance; For God desires our Salvation, and therefore the Devil was compelled against his will to warn men to forsake their Sins. When Satan was thus dispossessed the Maid was carried home to her Fathers house in her right mind, and with great joy and consolation of Soul, earnestly recommending her self to the Ministers of the Church to be constantly remembered in their Publick Prayers; *Fincelius 3. Book Miracles.*

**A**T Rotenburg in Germany, A Person very gallant  
ly attired, who much boasted of his great  
Nobility and Riches frequented the house of a very  
honest Gentleman, having two Companions no  
less gorgeously clothed than himself; He brought a  
Fidler and a Piper to the Gentlemans house, made  
great Treats, danced very jovially, and all under  
pretence of marrying the Gentlemans Daughter a  
modest virtuous young Virgin; He affirmed he was  
born of Noble Parents, had a vast Estate, with Cas-  
tles, Farms, yea whole Towns, and many of them  
in Forreign Countreys, neither did he want any  
thing this world could afford but a Wife qualified  
and educated to his liking, and that he found this  
young Lady absolutely accomplished according to  
his desire; The importunity and confidence of  
this stranger and his two Comerades began at length  
to be troublesom and suspected by the Master of  
the House; Whereupon he invited the Minister of  
the Town to meet them when they came next; And  
accordingly that night when they were at Supper  
the Minister came and sitting down with them be-  
gan to discourse of some Divine matters out of the  
Holy Scriptures; The Gentlemen seemed very un-  
easy at this kind of conversation, and desired him  
to divert to some other subject, arguing, *That witty  
Fests and merry Conceits were more proper to Feasting,  
and did more elevate mens Spirits than such kind of talk  
as that, and therefore intreated him not to be any more  
troublesome to them with discourse of that nature:* By  
this the Master of the House was confirmed that  
they were Dæmons, and Diabolical Spirits, and  
therefore arming himself with courage against all  
the attempts of the Devil, he said to his Guests, *Be  
gone and depart instantly O ye cursed Feinds you shall have  
nothing to do with me nor mine, we are baptizd and re-  
deemed by the precioys Bloud of Christ, and will defend  
our selves against all your damnable delusions;* At these  
words

words this Devilish Impostor with his two hellish  
Companions vanished out of sight, leaving a most  
horrid noisom stink and the dead bodies of three  
murderers who had been lately hanged behind  
them. *Manlius Collect.*

**S**ome brisk learned men in the Council of Basil  
walked for recreation into a small Wood to de-  
bate in a friendly manner about the disputes of those  
times. As they were going along they heard a pret-  
ty little Bird singing most sweetly like a Nightingale,  
so that they were even ravished with the pleasant  
Musick wherewith she entertained them, but could  
not imagine by her Note what Bird it should be;  
Entering the Wood further they espy the same Bird  
sitting on a Tree, and singing most pleasantly with-  
out intermission, to which they were all very atten-  
tive; At last one having more courage and resoluti-  
on than the rest, speaks thus to the Bird, *I adjure thee  
in the name of Christ to tell us who thou art.* The Bird  
made answer; "That she was one of the damned  
Souls, and was condemned to that place till the last  
day, and then she must undergo everlasting tor-  
ment; When she had said thus she flew away  
from the Tree crying, *O how immense and of what long  
continuance is Eternity; Philip Melancthon a famous Di-  
vine saith, I am of opinion that this was the Devil fre-  
quenting there;* All that were present at this adjura-  
tion fell very sick and within a little time after died.  
*Ibidem.*

**M**artin Luther in his *Colloquia Mensalia* relates  
this notable Passage; A Studious young man  
of Saffordia in Germany was so extreamly in love  
with a young Virgin that he became almost di-  
abled with the violence of his passion; And being  
intimately acquainted with one who was skilful in  
Art of Magick, he assured him that he would use such  
means by his Skill that the Maid with whom he was  
lo

so much in love should come to him, provided he would solemnly ingage not to imbrace nor touch her; the young man promiseth he will be civil, when instantly the young Lady being extream handsome enters his bed-chamber; And by words and gestures discovered much love toward him, which he observing, was so exceedingly surprized that unable to command his affections, he approaches and imbraces her with much tenderness; Whereupon the Virgin presently falls down dead, which did dreadfully affright both him and the Magician, who by his enchantments so prevailed at length, that the Devil entred her hody, and by his acting in her the Maid returned home, where she was very busy in her former employment, but always pale and silent, which much troubled her Parents, who after three days got some Divines to come and discourse with her, who when for some time they had seriously conversed with her, the Devil went out of her, and she falling down appeared only a filthy stinking Carcass; Bloud is the cause of a good colour, saith Luther, and the Devil cannot create that, none but God our Creator only; *Lutheri Colloqu.*

## XLIII.

**A**Mong other pernicious devices whereby the Devil discovers his malice to mankind, several Authors relate that Witches by his assistance with their wicked charms and enchantments can hinder Generation by procuring frigidity and other inconveniences of which they give several instances, and among others that which follows; A certain Earl of a Noble Family at *Argentinum* in *Germany* having married, a Lady of illustrious birth, found himself deprived of his natural strength, of which he could by no means discover the reason; It happened that after he had been married three years without having any Children going to the City of *Mentz* to dispatch some business he fell into the company of a certain woman who some years before his marriage

had been his Mistress, whom he entertained very civilly and began to discourse her of their old love and familiarity, not in the least suspecting her guilty of his misfortune, or that she was concerned in Witchcraft; He inquires of her health and what condition she lived in, who perceiving the innocence and good nature of the Earl asks him how he did and whether he were perfectly in health, who replied, *He was very well and that all things succeeded happily with him;* At which she for a while stood amazed and silent, which when the Earl perceived, he begun to have some doubts within him, and by his courteous treatment invited her to discourse further, whereupon she inquires what condition his wife was in. He replied, *She was in good health; And pray my Lord says she, how many Children have you had by her?* The Earl replied; Not above three, every year one; At this she seemed more disturbed than before, and continued silent a great while; But pray my Dear says the Earl, *why dost thou inquire so strictly of the condition of me and mine, I do not doubt but thou rejoicest at my felicity;* "Yes, saies she, I am heartily glad of your good fortune, but cursed be that old Witch who I swore desperately that by her Charms she would render both you and your Lady incapable of having Children, the certainty whereof a Well that stands in the middle of your Court will discover in which an earthen pot filled with ingredients is thrown, of which the old woman did affirm, that as long as it lay there you should both be disabled as to generation; but I now find, and am very glad of it that all she said were lyes and falsehood. The Earl hearing this business, wisely concealed it without taking any notice, but making hast home causes the Well to be emptied of water, when at the bottom he finds the earthen pot, which being burnt he and his Lady recovered their former vigor, and afterward had many Children. *Hist. Spect.*

**I**N 1532. A Nobleman in *Saxony* out of a malicious and Tyrannical humor commanded one of his Countrey-men over whom he had authority that he should carry home to his house a great Oak whole out of a Wood with his Horse and Cart, and threatened him severely if he did not execute his commands; The Clown knowing certainly that it was absolutely impossible to be performed entred the wood, where he made great sighing and lamentation for the severity of his Lord, while he was uttering his complaints there came to him the Devil in the shape of a man, and inquired the cause of his grief, to whom the Rustick discovered the whole affair. The Devil bid him be of good cheer, and return home, for he would bring the Oak to his Masters house without delay; The Countreyman was scarce got home, but that the Devil had thrown the huge Oak loaded with thick boughs just before the door of the Noblemans house, so that it quite stopt up the entrance, and the wood presently became so hard, that it could neither be cut with iron, nor by any art whatsoever be removed from the place, so that the Nobleman was forced to break down a Wall on the other side the House and make a New Gate, to his great cost and trouble; *Fincelius Miracles. lib. 2.*

**I**N 1659. At *Brightling* in *Suffex* there was an amazing providence containing many Notable Passages; A fire was strangely kindled, *Nov. 7.* in the Evening in the Milk-house of a Mans house who dwelt there, and *Nov. 9.* dust was thrown upon the man and his wife as they were in bed, and great noises and strokes were heard the same morning, and divers things thrown about the fire again began in the Milk-house which was put out by the Woman her self; It then kindled in the Eyes of the house in the Thatch which was extinguish't by a Neighbour. That

That evening the man had a pot of beer in his hand, and a stone fell into the pot, upon which he set it down on the Table, when some men who came to sit up with him that night were speaking how convenient it would be to have a Tub filled with water to stand ready if they should have occasion to use it, and as they were going out of door to prepare it, the fire began again in the Milk-house, and in an instant the whole house was on fire but most of the goods were carried out and preserved; It was an unusual fire appearing very white, and not burning their hands when they pulled the things out of it. Next day the house-hold-stuff was carried to another house where there was a Family, these distressed people being to live in one end of it, and the Owners in the other, but before the man and his wife went to bed there was dust again thrown upon them, wherewith they were so affrighted that the man having a Friend with him took a Lanthorn and Candle, and came to me, (saith the Relator *Mr. Bennet* then Minister of the Town) who was in bed and asleep, but when I was awakened I heard him say; *The hand of God still pursues me*, and so he intreated me to go down with him, accordingly I and my brother went to the house where we found them greatly troubled by reason of the things that were thrown about, and some were flung presently after we came in; Hereupon we went to prayers, and as I was kneeling down dust was thrown upon me, but afterward all was quiet during prayers. I then began to read the ninety first Psalm, the man standing by and holding the Candle, but presently somewhat beat out the light; Whereupon the man said, *That some body else must hold it*; Then a Knife was thrown at me, which fell behind me, my brother said he saw it come; A chopping Knife was thrown at the mans wife, whereupon he said, *Things are flung at others for my sake*; At length he fell upon his knees and confessed; That he had been an Hypocrite and

a Pilfering Fellow, and that he had robbed his Master, &c. And he was willing to separate the things which he had wrongfully taken from the rest, which he did accordingly, laying forth several things which he said were none of his, naming the Persons from whom he had taken them; And as a great Chest was carrying forth, Trenchers, Platters and other things were thrown about in such a dreadful manner, that one present not counted very religious cried out, *Pray come and let us go to Prayers*, which they did accordingly, spending the night therein and in reading the Scriptures and singing Psalms; And though divers things were thrown, as a dish several times with which I had once a smart blow on the cheek, and the man of the house had his boots thrown at him and a chopping knife twice, Crabbs out of a Tub in the midst of the Room, a Firebrand, an Hammer flung twice and a Bible, yet still during the time of Prayers all was quiet. In the morning as I was again going to Prayers I was hit with a dish, and then my brother and I returning home, we went aside by the way to speak with a Friend, but before we got home we heard that the house was on fire, hereupon they sent for me again, and in the mean time carried out their goods, pluckt off the Thatch, and quenched the fire, yet as I heard it kindled again and again till all the mans goods were brought out, and when these people (whose house was burnt down to the ground) together with all their Goods were removed into the Field all was quiet in this second house; Yet some things were thrown in the Field, and in the afternoon when another Minister and I went to them some assured us that several things had been thrown. This was *Nov. 11*. The night following some noise was heard among the household-stuff as was testified to me; Thus were these poor Creatures distressed, their house was burned down, that other to which they were removed several times fired, so that neither they nor their goods

might

might stay any longer there, nor durst any other receive them, but they with their house-hold-stuff were forced to lye in the open field for divers days and nights together, being made a sad spectacle to all sorts of people who came far and near to see and hear this wonderful buisiness. Hereupon I sent to some Neighbouring Ministers to join with me in fasting, prayer and preaching *Nov. 15*. where the distressed Persons attended diligently, and a great Congregation was assembled, and Divine Providence seemed to be much magnified, thus to discover the Hypocrisy and Theft of the man by these invisible Agents, and yet withal mercifully delivering them; for after this day they were fully freed, and never after troubled in that manner. *Clarke's Examples. p. 593.*

## XLVII.

IT has been a received opinion among all that do but know the name of *Lapländers* that they are people addicted to Magick, and they are described both by ancient and Modern Writers to have arrived to so great skill in enchantments that among several strange effects of their Art they could stop Ships when under Sail, which demonstrates them to be the Successors of the *Biarmi*, who could either by their looks, words, or some other artifice so insnare and bewitch men as to deprive them of the use of Limbs, and reason, and oft indanger their lives; But though in these latter times they do not so frequently practise this, and dare not profess it so publickly as before, being severely prohibited by the King of *Sweden* whose Subjects they are, yet there are still many who give themselves wholly to this study, as thinking thereby to be defended from the injuries and malicious designs of others, and therefore they have Teachers and Professors of this Science; and Parents in their last Will bequeath to their Children as the greatest part of their Estate those Spirits and Devils that have been any ways serviceable to them

in



in their life time. *Gunilda* a Virgin (says *Sturlesnius*) was sent by her Father *Odzor Huide* who dwelt in *Halogaland* to *Motle King* of *Finlapland* in *Norway* to be instructed in this Art and many arrive to great perfection in these curled studies. Each house hath peculiar Spirits and of different natures, some being not to be prevailed upon but by much intreaty, whereas others offer themselves even to little Children whom they find fit for their turn, so that divers of the Inhabitants are almost naturally Magicians even from their Infancy, in which tender age if the Devil takes a liking to any person as a fit instrument for his designs, he presently seizes on him by some disease, in which he haunts him with several Apparitions, from whence according to the capacity of his years and understanding he learns what belongs to his Art, and becomes so knowing that without the use of the enchanted Drum (of which we shall relate something) they can see things at the greatest distance, and are so possess'd by the Devil that they see them even against their will, of which take the following example. A certain *Laplander* who is yet alive, upon my complaint against him for his Drum, brought it to me and confessed with tears, that though he should part with it, and not make another he should have the same Visions he had formerly, and he instanc'd in my self, giving me a true and particular account of what had happened to me in my Journey to *Lapland*. And he further complained that he knew not how to make use of his eyes since things altogether distant were presented to them.

This Drum is made out of a hollow piece of wood, and must either be of Pine, Firr, or Birch-tree which grows in such a particular place and turns directly according to the Suns course, whom they worship with all imaginable devotion under the Image of *Thor*; the piece of wood they make it of must be of the root cleft in sunder, and made hollow

hollow on one side, upon which they stretch a skin, so that it is like a Kettle-drum, on which they paint several red Pictures, and draw in the middle divers lines quite cross, upon which they place those Gods to whom they pay the greatest adorati-on, as *Thor* the chief God with his Attendants which are drawn on the top of the line, after this they draw another line parallel to the former on which stands the Image of Christ with some of his Apostles, and above these, Birds, Stars, and the Moon, below the Sun they paint Bears, Wolves, Rain-dears, Otters, Foxes, Serpents and the like; Upon the Drum they have a Hand or Index like that of a Clock, and then with an hammer made of a Rain-dears horn they beat the Drum softly at first, and then louder till they move the hand over the pictures and find out what they desire, and hereby they believe they can effect very strange things especially as to their hunting, their religious affairs, or lastly inquiring of things in Forreign Countreys or at a far distance, both he that beats the Drum and the rest are all upon their knees; Those who desire to understand the condition of their Friends, or concerns abroad though at five hundred or a thousand miles distance go to some *Laplander* or *Finlander* skilfull in this art, and present him with a linnen garment or piece of Silver as a reward for satisfiing their demands; Of which we read this instance upon record at *Bergen* a famous Market Town in *Norway* where the effects of the *German* Merchants are registred. In this place one *John Delling* then Factor to a *German* inquired of a certain *Finlapper* of *Norway* about his Master then in *Germany*, the *Finlapper* readily consenting to tell him, like a drunken man presently made a great bawling, then reeling and dancing about several times in a Circle fell at last upon the ground lying there some time as if he were dead, then starting upon a sudden, he related to him all things concerning his Master, which were afterward found to agree to

to what he reported; There are many more instances of this kind, the most considerable is one concerning a *Laplander* now living who gave *Torneus* an account of the Journey he first made to *Lapland* though he had never seen him before that time, which though it were true, *Torneus* dissembled to him lest he might glory too much in his devilish practices, and rely upon them as the only means whereby he might attain to truth.

As to the method of making discoveries it is very different; *Olaus Magnus* describes it thus; The drummer goes into some private room accompanied by one single person, besides his wife, and by beating the drum moves the *Index* about; muttering at the same time several charms, and then presently he falls into an extasy, and lyes for a short time as if dead; Mean while his companion takes great care that no Gnat Fly, or other living creature touch him; For his Son his carried by some evil *Genius* into a Foreign Country from whence it is brought back with a Knife, Ring, or some other token of his knowledge of what is done in those parts; Afterward rising up he relates all the circumstances belonging to the business that was inquired after, and that they may appear certainly to be true he shews what he brought from thence; Some think them not really but in appearance dead during this trance, others are apt to believe that the Soul departs from the Body, and after its travel abroad returns home again; But without doubt it is impossible either for Man or Devil to restore the Soul to the Body it hath once left, so that it is more probable the Devil only stifles the faculties of the Soul for a time, and hinders their Operations. After the Drummer falls down they lay his Drum near his head, and leave not off singing all the time he lyes sweating in this agony, which they do, not only to put him in mind when he awakes of the business he was to know, but also to recover him out of his trance, which

which he would never do, as they imagin if they either ceased singing or any one stirred him with their hand or foot, perhaps and this is the reason they suffer no Fly nor other living creature to touch him, and upon this account only watch him so diligently, and not out of any fear they have lest the Devil should take away his body, as some affirm; It is uncertain how long they lye in this manner, but it is commonly according as the place where they make their discovery is nearer or farther off, but the time never exceeds twenty fours hours let the place be at never so great a distance. After which he awakes, and as we have said shews some token to confirm their belief of what he relates to them. Several Inhabitants of *Kiema* in *Lapland* were apprehended in 1671. with Drums for this purpose, of so large a size that they could not be removed from thence but were burnt in the place. Among these *Laplanders* there was one of fourscore years of age that confessed he was bred up in this Art from his Childhood, who in 1670. upon some quarrel about a pair of Mittens caused a Countreyman of *Kiema* to be drowned in a Cataract, for which he was condemned to dye, and in order to that was to be carried in chains to the next Town in *Bothnia*, but in the Journey he contrived so by his Art that on a sudden, though he seemed well and lusty, he died on the Sledge, which he had often foretold he would sooner do than fall into the Hangmans hands. *Hist. Lapland.* p. 58.

## XLVII.

These *Laplanders* have likewise Magical Darts of Lead about a finger in length by which they execute their revenge upon their enemies, and according to the greatness of the injury received they wound them with cankrous swellings either in the arms or legs; which by the extremity of its pain kills them in three days time. They shoot these darts to what

what distance they please, and that so right too that they seldom miss their aim; They have likewise another Devilish instrument of vengeance called a *Gan*, much like a Fly, but really thought to be some little Devil, of which the *Finlanders* in *Norway* who exceed others in this art, keep great numbers in a leather bag, and dispatch daily some of them abroad. Of whom this Story is related that happened not long since; An Inhabitant of *Helieland* who is still alive going toward the mountains of *Norway* to hunt Bears, came to a Cave under the side of an Hill, where he found an Image rudely shapen, which was the Idol of some *Finlanders*, near this stood a *Gan* or Magical Bag or Satchel, he opened it, and found therein several blewish Flyes crawling about which they call *Gans* or Spirits, and are daily sent out by the *Finlanders* to execute their devilish designs; And it is related that the *Finlanders* cannot live peaceably except they let out of their satchel every day one of these Flyes or Devils; But if the *Gan* can find no man to destroy after they have sent him out, which they seldom do upon no account at all, then he roves about at a venture, and kills the first thing he meets with; Sometimes they command it to go into the mountains to cleave Rocks asunder: However these Conjurers will for very trivial causes send out their *Gan* to ruin men; This they use likewise as well against one another as strangers, nay sometimes against those whom they know are their equals in the art.

Of this kind there happened a notable passage betwixt two *Finlanders*, one of them called *Asbioren Gankonge* from his great knowledge in the art, the other upon some small difference concerning their Skill or some such trifle would have destroyed *Asbioren* but was still prevented by his too powerful art, till at last finding an opportunity as *Asbioren* lay sleeping under a rock, he immediately dispatcht away a *Gan* that cleft the rock in sunder and tumbled

bled it upon him. This happened in the time of *Peter Claud* not long before he writ his History; Some of their Conjurers are contented only with the power to expel them, and free men from the mischief that they do them, as also to Beasts. This is remarkable among them that they can hurt no man with their *Gan* except they first know his Parents name.

Now all that the *Finlanders* and *Finlappers* of *Norway* effect by their *Gan*, the *Laplanners* do by a thing that they call *Tyre*; This *Tyre* is a round ball about the bigness of a walnut or small apple made of the finest hair of a beast, or else of mois, very smooth, and so light that it seems hollow, its colour is a mixture of yellow, green and ash, but so that the yellow may appear most, I had one of them given me (saith my Author) by a Gentleman. This *Tyre* they say is quickned and moved by a particular art, it is sold by the *Laplanners*, and he who buys it may hurt whom he pleases therewith; They perswade themselves and others that by the *Tyre* they can send either Serpents, Toads, Mice, or what they please into the body of any man to make his torment the greater; It goes like a whirlwind, and as swift as an arrow and destroys the first man or beast that it lights on, of which there are daily too many Instances in that Countrey which abounds with these miserable Vassals of the Devil. *Ibidem.* p. 60.

## XLVIII.

**A** Nother thing wherein the *Laplanners* have for many ages been accounted famous or rather infamous is their selling of Winds to Saylers, to which they have proper instruments as well as in the rest of their wretched Sciences; They tie three magical knots in a cord, when they unty the first knot there blows a favourable gale of Wind, when the second a brisker, when the third the Sea and wind grow mighty stormy and tempestuous, so that they will neither be able to direct their Ship, a-void

void the rocks, or so much as stand upon the Decks or handle their tackle; Now those that are skilled



in this art have command chiefly over the winds that blew at their birth, so that this wind principally obeys one man, that another, as if they obtained this power when they first received their breath; And from hence they are able to stop the course of Ships, and according to the different affections they have for Merchants can make the Sea either calmer or more tempestuous. *Ibidem.* p. 58.

## XLIX.

**B**Efore we leave these Northern Countreys it may not be improper to give an account of some Specters and Illusions of Satan in the seventeen Islands of *Feroe*, Subject to the King of *Denmark*, and all inhabited, as they are published in the *Danish Tongue* by *Lucas Jacobson* M. A. and Provost of the Churches there, which I shall give you in his own words translated into *English*. Satan hath endeavoured to delude the People of these Islands and to cause them to renounce the True Religion by several methods, and perswades them to hold their old Traditions and evil customs, which they do secretly and

diligently observe, so that it is a wonder the Devil doth not oftner appear and disquiet them more than he doth; Of which yet we have several notable Instances which I shall briefly relate. In 1668 *August*. The daughter of *Olluff Hanson* of *Velberstat* was smitten with a mist on the way as she was returning from Church having the same day received the Sacrament of me, whereupon in the evening as well as two days after, they sought for her diligently but could not find her, at last her father complained to me, and the next Sunday *August* 9. in the Congregation of *Abach* which I then visited, I earnestly admonished them to fall down with me before God for the deliverance of that poor Creature; The Almighty heard our prayers and intercessions, for the next day at three a Clock afternoon she was found by some Milkmaids in *Sulerdal* the next Hamlet to *Velberstat* lying between two stones at the upper end of the cliff, having her cloth wrapt about her head, she would speak to no body that went by, neither durst the Milk-maids spake to her, but discovered it to the man of the house who went and spoke to her, desiring her to rise, which she did, then first speaking to him; And the man asking her how she came thither, she shewed him beyond them a pretty high Cliff from whence, she said, she glided or slid down, though the man affirms it was impossible for any one to come down thence without hurt; besides her linnen and cloths were as clean and her shoes as new as the day she was missed, though there had been during some days and nights great Storms and rainy Weather, neither according to her own confession did she eat any thing during these nine days, and yet being come home was well disposed to eat and digest whatsoever meat they gave her. I have endeavoured by all means to make her confess the whole business to me, but in vain, for she said always she lost herself in the mountain, which cannot be, the ground lying high, and being but a League broad, from the

top whereof one may see the Sea on both sides, and easily find the right way, so that a Beast much less a reasonable creature could not lose it self except it were on purpose, and it would be great labour to climb up that high Mountain; but I have found by many other examples that most of these people who are thus seduced in their bodys are so likewise in their minds, so that they will by no means discover the business, and there are others who do not well know themselves how it was; Besides I much doubt how this party could live nine days without meat, since all Physicians agree that the body will be extremely weakned in that time, and though some Historys relate that Duke *Woldemur*, and Duke *Erick* who were thrown into the Tower of *New Kiobing* by their brother *Byrge* King of *Sweden* that they might dye of hunger, *Woldemur* lived eleven days without meat or drink, and his brother but three days; Yet this seems only to be guess at by the common people, and has no certainty since the Chronicle says that the Tower was strongly shut up with Locks and Bars, and the Keys thereof thrown into the River so that none could tell exactly when they expired; If one brother as is related lived so long he must have sustained himself with the body of his dead brother; Whence it followes that this Maid could not naturally be kept alive without Meat nine days, but that it was some supernatural power which supported her, and returned her to healthy back again. *Hist. Isles Feroe. p. 257.*

L.

THE latter end of that very year, saith the same Author, a man of *Suderoe* was likewise carried away, as the Parish Minister there *Mr. Jacob Christanson* writ me word, and afterward assured me by word of mouth, he was absent several days but by the prayers of the Minister and Congregation he returned soon after, yet was dumb for a fortnight, till at length by the renewed supplications of the People he recovered

recovered his speech; At first he uttered several blasphemies against God and the Holy Scriptures, but it was not long ere by the grace of God he recovered his right sense and understanding, relating; "That whilst he was away he perceived nothing whether knew where he was, but when he was to return he saw a great many spirits of a very strange shape, who pushed and thrust him away from them, and then he came back without hindrance. Doubtless the Devil by the command of God upon the prayers of the Congregation durst not keep him any longer. *Ibidem. p. 362.*

LI.

IN 1669. Satan (saith this Author) did here torment two Children of a man of *Saxan* in *Stremoe* who was the Minister of North Church Corporation, whereof *Mr. Gregory Hanson* writ also to me; His name is *Mr. Christopher Absolonson*; His son was first troubled by the Evil Spirit but by the assistance of God the Boy overcame him, so that the Devil fled when ever he saw him, and the Boy could likewise discern when ever he came, but as soon as he began to pray or sing the Spirit vanished; He also troubled his Sister from the beginning of *August* to *Christmas*, the Maids name is *Mary*, when the Spirit came to her she grew sick, and hath been almost continually ill and weak of understanding ever since it began to trouble her; But that I might have information thereof I sent for the Boy from whose mouth I received the following Relation. He told me he saw him first about *St. Olaus* day in the evening standing before the house in the shape of a great man with grey cloths; The next time he saw him was on *Christmas Eve* when he came into the house and took out his sister; Wherefore the Boy pursued him and found him near the River standing near the Maid who lay on the ground near the Water, but at the Boys coming he went away; The Boy carried his Sister home to the house she being sick and weak;

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The Spirit followed him softly to the house, and when the Boy came out again he stood before it. Next day in the evening he came again into the room, and the Boy saw him leaning against a post, but they being awake, and at prayers he did not stay long. When he went out the Boy followed him out of doors, whereupon he asked him, *why he followed him*. The Boy demanded of him; *What he had to do there*. Whereunto he answered, *That he should get what came for*, No, says the Boy, *you shall never get it all*; Whereupon he went away as another man, yet came again several times that night, but they were watching over the Girl, and imployed continually in Prayers and Singing of Psalms, so that he did them no harm, only he put out the light, and the Boy grew somewhat sick, the Girl not being able to speak as long as he was there; Dec. 27. the Boy being absent the Spirit came in, the Girl sat at the Table playing at Cards, with her other Brothers and Sisters, when on a sudden the Spirit struck her on one side as she sat with such violence that she spit Blood after it; The Minister of the Parish coming afterward to the house sent her over to *Gote* in the Isle of *Osteroe* from which time they have perceived nothing of any Spirit or disturbance. *Ibidem.* p. 163.

## LII.

THE same Author gives this following Relation. It happened about fifty years ago that there lived a Tenant called *Simon Simonson* in the ancient Bishops House of *Kirkeloe*, whereunto belongs a little Island under *Sandoe*, called *Hode*, whereon Oxen feed Winter and Summer; There was found on this Island an Oxe which did not belong to the Farmer, nor to any man of the Countrey, therefore the *Bayliff* challenged the propriety of it in the Kings name, and commanded the Farmer to bring him the said Oxe, which he prepared to do, he with all his Servants taking a great deal of pains before they could overcome him and lay him bound in the boat;

Which

which at length they did and departed from the land in very calm weather, yet was he and all his people carried away by the Oxe, or rather the Devil in that shape and never more heard of; The Boat wherein they were came back empty safe and whole with all the oars to land, so that there was no sign that they could perish in any other manner; Further the Countreyman had taken with him into the Boat three of his own Oxen, which were found swimming in the Sea near the Boat and taken up again; This happened as is well known to all understanding old people in the year 1617. *Ibidem.*

331.

## LIII.

THE following account is likewise given by this Author; Whilst Mr. *Taalle* was Minister in *Wode* it happened that one of his Parishioners was carried away; He was a young man who was just going to be married all things being prepared for that purpose, and the Minister arrived the Saturday before at the Parish, when the Bridegroom was suddenly missing, they sent people to look after him, but he could no where be found; The Minister desired his Friends to be satisfied, for he was certain he would come again, which he did at last, and related, that the Spirit which led him away appeared in the shape of a very beautiful woman, richly clothed who desired him to forsake her whom he designed to marry, and to consider how ugly his Mistress was in comparison of her, and what fine apparel she had; he declared likewise that he saw the men who sought for him, and that they went very near him but could not see him, and that he heard them calling him and yet had not power to answer them, but that when she could by no arguments persuade him to consent to her desire he was again set at liberty and returned home. *Ibidem.* p. 35.

**A**Nother Relation this Author gives. Mr. Erasmus Ganing Minister of Waagoe (whose Son Mr. John Erasmussen was my Predecessor in *Thorshoer*) his daughter named *Christine* being young, went one Summers day in the absence of her Father to play in the Fields with her other young Brothers and Sisters. As they were playing there came to them a Duck running in the grass, fluttering with her wings, and the Children running after the Duck, this Girl ran before them, and coming behind an house after the Duck, they saw neither of them any more, neither knew what was become of the Child, whereupon the Father being come home and hearing it was very much troubled, seeking after her with great care, but could hear of her no where; At last he sought the assistance of Heaven by prayers and invocations, and going again into the Field made a more strict search though to no purpose; Eight days after she was lost he found her unhurt and warm, lying asleep with her headcloth about her head, upon a rock above an hundred fathoms high just at the brink of it; He took her home with him, but when she came to her self she could give no account of the matter saying only, That a great man carried her away whom she thought had been her Father; When she came ten years she was of a weak understanding, yet was married in the Countrey and had many Children; She died a few years since, her mother and three Sisters being yet living. *Idem. Ibid.*

**O**UR Danish Historian *Saxo Grammaticus* (said the same Author) is much blamed by Foreign Writers for having amongst other things inserted in his History some accidents that seem incongruous to reason especially how King *Hading* was led away under the Earth by a Spirit in the figure of a woman, and yet came back again; It may likewise chance that the Ingenious Reader will blame me

as relating Fables, but I know certainly what I write shall happen though we cannot comprehend it by reason, of which as I have already given some Instances I shall now add a few more of the same kind. In 1665. it happened that a Farmers daughter in *Kalfoe* a marriageable Maid went in the evening from her work and was lost, so that she was never found since; neither was there any likelihood she should be drowned, the Sea being far from the House, and she never having discovered any Melancholy thoughts which should induce her to destroy her self. Likewise not many years since one *Jonas Soideman* in *Seruaag* in this Countrey was kept by Spirits in a Mountain for the space of seven years, and at last came back but lived afterwards in great fear and perturbation of mind lest they should again take him away, so that he was forced to be watcht in the night upon that account, and at length out of dread there he removed from thence to *Bergen* in *Norway*; and about thirty years since it happened that a woman of *Westmans Haven* in *Stremae* was carried away, who yet by the earnest prayers of the Congregation was found again the eight day after she was lost, but cold and yet warm lying in the midst of an high-way. *Ibidem. p. 257.*

**T**HE last Relation this Author gives is as follows; Satan hath sometimes endeavoured by special Gifts and Learning to seduce the Inhabitants of these Islands from the true word of God; For it happened in 1667. that *Jacob Oluffson* being then at *Oslo* in *Osterae* in the twenty fourth year of his age, January 7. fell sick and kept his bed a fortnight, and January 20. The fourteenth day of his disease being Monday, at night as he lay asleep there came one into his room with shining garments, whereat he wak't and perceived him in that Shape in the bed by him, the man appearing full of Splendor; He gave the young man a serious salutation asking him where his pain

was, whereunto the young man answered nothing, afterward he stroked him with his hand along the breast and round about, whereby this young man was presently healed; He then enjoined him to say a Prayer thrice every day, pronouncing the Prayer three times to him, whereby the young man learnt it instantly, it was that at the end of Mr. *John Thomasons* Psalter, and hath been continually used in the houses in the same Town where that young man lived, and no doubt this Spirit found it there, or was present when it was read and could therefore repeat it, it being no new thing for him to speak the word of God, for he made use of *David's* Psalms against Gods own Son, *St. Matth. 4. 6.* Afterward he told the young man that he should say this Prayer the first time he came to Church, first on the threshold of the Church door with his face turned from the Church; commanding him to bid the people say this Prayer also, and admonish them to amend their lives, and leave off their cursing and swearing, and desist from all other sins, whereby God would appease his anger.

Having said thus to the Lad, as he was going he added, *Rise be thou whole and sin no more, and so departed from him through the roof hole of the house;* Five days after he appeared the second time before it was clear day as the Lad was sitting in his bed, and sung the twenty third Psalm, *My Shepherd is the living Lord;* The young man had a strong inclination to go abroad though he saw nothing, and putting on his cloths he went out of the house, where he saw in the South-west the Heavens open, and one coming down from thence, who at length came and stood by him in the yard with a Priests habit on which reached down to his feet, the habit being red and white with a red cross on the back, and told him, *He should not at all doubt but he came from God, and therewith left him hastily ascending to the place from whence he came.* Next Sunday night *Jan. 27.* he

he appeared to him the third time as he lay awake in the same form as at first, and asked him if he had declared what he had commanded; The young man answered, *yes;* He replied, *Not so earnestly as it ought to have been done, inquiring withal whether he had not seen some Signs in the Heavens?* The Lad answered, *That he had seen no Signs, but other people had seen two Suns in the Heavens, (Samuel Powelson, Etender Anderson, Sineve, Jonas Daughter and others of Eldriving witnessed in Court they had seen these Suns,)* He then said, *They did look indeed like Suns though they were not, but a Sign that they should begin to keep Holiday or Sunday from the time they saw the true Sun arise which was on Saturday half an hour past twelve in the afternoon, and that the Sermon which was preached on Sunday should be preached on Saturday in the afternoon, and that when they rowed out to Church they should sing, My Shepherd is the living Lord;* And in the Lad was going to wake his Father-in-Law who then lay in the bed with him he departed as before through the hole of the Chimney; Next night *Jan. 28.* he appeared to him the fourth time, being awake as before; The young man asked him who he was? He answered, *That he was St. John who lay in the bosom of Jesus at the Lords Supper, and spake no more but vanished away as formerly;* He appeared to him the fifth time in the night presently after *Mr. Hellison* the Minister was gone to visit his Congregation, and asked the Lad if he had declared to the Minister what he had commanded him? The young man replied, *yes;* adding, *That the Minister thought it very strange that he should appear to him who was so great a sinner;* Whereto the pretended *St. John* answered, *That the Lord had given many signs, and giveth yet many that are not so plain and manifest as to be understood of all.*

The news of these Apparitions became publick all over the Countrey, and many ignorant people put great faith therein, whereupon I sent for this young man,



man, and examined him, earnestly admonishing him that he should renounce all such delusions; but he still persisted in affirming that all was real which he had related; So that his fame was spread all over the Islands, and in all Congregations the Vulgar gave great credit to his Visions, especially Servants for the sake of this New Holyday, which many diligently observed, but yet could not refrain from swearing and cursing, to which they were as much exhorted as to the other, and added many more Visions and Stories than were true, and used divers Arguments to justify the truth of them, whereby many simple Persons were seduced from the truth of the Holy Scriptures and the commands of Christ, and rise up against their Teachers, as it happened to me among the rest, I therefore sent to every Pastor in the Countrey a true Copy of the young mans confession, adding my censure of the falsity of them thereto, that they might read them in the Pulpit, and admonish their Hearers to persevere in believing the Infallible Word of God and not seek another way of worshipping him than what is contained therein; At length it happened that this Spiritual Person, this Inlightned Soul who had had wonderful Revelations fell the next year by the inducement of that unclean Spirit into the sin of Fornication; This struck a great damp into his admirers, who then began to believe that it was only a white Devil that had communicated these things to this young Prophet; Therefore I refer'd the great scandal and disturbance he had given to the Congregations to the Reverend Dr. *J. Swaning* Archbishop of Zealand in writing, from whom I received Orders by the Kings Command that I should publicly reprove and admonish the said *Jacob Oluffson* out of the word of God, and likewise upon his declaring himself sincerely penitent, should absolve him for the same, and represent to the people their great error; Which was done accordingly on

at St. *John Baptists* day 1668. whereby God be praised this design of the evil Spirit was defeated, and all this emotion suppress'd so that nothing of it hath been since observed. *Ibidem.* p. 385.

## LVII.

*JOHN* of *Hemback* in Germany, was carried by his Mother who was a Witch to one of those Night Meetings where Witches Assemble and Meet the Devil, and because he had learned to play on the Pipe, he was commanded by her to strike up, and to get into a Tree that they might the better hear the Music; Which he doing and looking upon the Dancers how odd and ridiculous they were in their motion



and gestures, being struck with admiration at the Novelty of the matter, suddenly burst out into these words, *Good God what a Mad Company have we here!* Which was no sooner uttered but down came

*John*, pipe and all, and hurt his shoulder with the tumbling cast, who when he called to the Company to help him found himself alone for they were all vanished. *John of Hembuck* told what had happened, but the people knew not what to make of it till some of that wicked Crew who danced to his pipe were apprehended upon other suspitions, as *Casbaria*, *Pravotia*, *Kelvers*, *Orilla*, and others who made good every thing that *John* had related, though they knew nothing of what he had told before, adding also more particularly that the place where he piped to them was *Maybuck*. Several other Relations like these *Bodin* sets down which these sensible effects of being so far distant from home, and being found naked in the Fields, and the like, do evince to be no freaks of melancholy but certain Truths, *Ibidem.*

## LVIII.

IN 1649. a common report being spread of an eminent Wizzard or Conjuror named *Robert or Hob Grieve* haunting about the Town of *Lauder* in *Scotland* and deceiving many simple people, he was at length discovered, apprehended and committed Prisoner in this Town, and after many shifts and denials he was at length brought to a serious acknowledgment of his guilt, and confessed that he had been the Devils Officer in that Countrey above eighteen years for warning all the Witches and Wizzards thereabout to come to their Assemblys when and where Satan should appoint them; He also acknowledged that his wife (who about twenty years before was burnt at *Lauder*) was the occasion of drawing him into this cursed confederacy, for they being poor & having little to live on, he grew discontented with his condition and complained very much of his hard fortune, which his wife observing desired him not to be troubled, telling him that if he would follow her counsel she would bring him acquainted with a Gentleman who should teach him a way how to become rich; To which motion he readily agreed, and

and at her desire went down with her to a Wood a *Gallowater*, near the *Stow*, when they were come to this place and had tarried a considerable time, and saw no body, he began to be tired, & told his wife he would be gone, but she intreated him to stay a while longer assuring him the Gentleman would not fail her; At length there appeared a great black Mastiff Dog which ran toward the man, and put him into such a consternation and astonishment that he knew not where he was; But his wife endeavoured to comfort him, still confidently affirming that the Gentleman would come presently & perform what he had promised; And accordingly in a short space the Devil presented himself in the shape of a black man, & fitting his discourse to the mans temptation, made many promises to him that if he would become his Servant, he would teach him several ways how to be rich, and to be respected by all the Countrey; Unto which proposal of the Devil he confessed he consented not so much in hope of any future riches as for fear lest he should be instantly destroyed by him, for he began very much to suspect it was the Devil, who then gave him this charge, *That he should be his Officer to warn all his Hellish Vassals to their meeting*, as was said, wherein he continued till he was apprehended; He was very ingenious in his Confession whereof this was a strong evidence; That there was neither Man nor Woman accused by him, but when they were apprehended all confessed themselves guilty, confirming what he had declared against them, and acknowledging the truth thereof to their very deaths.

One instance is remarkable, that after he had discovered divers, and as many were taken and imprisoned as the Jayl would convenient hold and the Keepers could attend, he disclosed another Woman in the Town of *Lauder* whose name the Magistrates resolved to conceal till the Prison should be emptied of some of those who were already apprehended and

had

had confessed; And accordingly all persons that knew it were enjoined to be secret in the matter; But that very night the Devil came to her and told her that *Hob Grieve* had charged her to be a Witch, but assured her that if she would rise and go and challenge him for it, and never come away till he and she were brought face to face, that then he would again deny it; Whereupon she arose and coming to the Prison Window fell a railing against *Hob Grieve* calling him Wizzard and Slave to the Devil, with all other vile names she could utter; And when the Watch and the Magistrates desired her to go home she fate down upon the *Talbooth* stairs and said, *she would never go to her house till she and that Slave of the Devil were confronted*; Whereupon the Bayliff went to the Minister desiring him to come and persuade her to go home since none accused her; Who accordingly came and endeavoured to prevail with her, but she obstinately refused to go till she could see that Rascal who had accused her an honest Woman for a Witch; The Bayliff was at length constrained to comply; Whereupon taking several witnesses with him she was carried into the room where *Hob Grieve* was; When she came into his sight she fell on her knees and began to rail at him, accusing him for a wicked Liar in nominating her; *Thou villain* she says, *how darest thou for thy Soul say that ever before this time thou sawest me or I saw thee, or ever was in thy company either alone or with others*; All which ill language he heard very patiently till he was desired by the Bayliff to speak; Whereupon he asked her how she came to know that he had charged her to be a Witch; For, says he, *surely none but the Devil thy Old Master and mine could tell thee so much*; She replied, *The Devil and thou perish together for he is not my Master though he be thine, I defy the Devil and all his works*; Whereupon says he; "What needs all this noise, dost not thou know that for these many years I have come to thy house, and warned thee to

"Meetings,

"Meetings, and thou and I have gone thither together; And then he nominated several places, and told the actions done by her and others there, to all which, said he, I am an eye-witness; By this discourse she was so confounded that immediately in the presence of the Bayliff, the Minister, the School-Master and divers others she cried out; "Now, says she, *I perceive the Devil is a Liar and a Murderer from the beginning, for this very night he came to me, and bid me come and abuse thee and never to return till I had confronted thee, assuring me that thou wouldst deny all and say; Thou false Tongue thou hast lied*; Having said thus she with many tears confessed that all was true which *Grieve* had said praying the Minister that he would beseech God to have mercy on her Soul, that she might be delivered out of the hands of the Devil; She continued in this confession to the day of her death.

Another Evidence of the ingenuity of *Hob Grieve* was that when five or six Men and Women whom he had discovered were taken and had confessed their Witchcraft, he earnestly desired that himself and all the rest might be carried to Church on the Lords day to hear the Word of God; Which being granted and they accordingly brought thither with a Guard they all fate down together before the Pulpit. The Minister preached upon the words of the Father concerning his Lunatick Child in *St. Mark 9. 22.* *And oft times at hath cast him into the sea, and into the water, to destroy him, and the Preacher briefly noted; That whatever the Devil might pretend to those evildoers he had got any power, yet his chief end and design always was to destroy the poor Creature both Soul and Body.* This truth being seriously applied by the Minister to *Hob Grieve*, and the rest of the persistent Wizzards and Witches, they were so affected therewith that they all cried out with a dreadful and lamentable noise, *Alas this is a most certain truth, Oh what will become of us poor wretches!*

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Oh pray for us; But *Hob Grieve* especially witnessed to that truth by a general declaration in the face of the whole congregation, That he had experience of the certainty thereof. For, said he, *there is no trusting in the Devils promises, for once in Muffelburg* ~~was~~ *when I had a heavy load at my back he thought to have drowned me there, and since I came into prison he cast me into the fire to destroy me, as is well known to the Preachers and Magistrates of the place with many others.* And concluded with an exhortation to all to beware of Satan for whatever he saies or does his only purpose is to ruin you, and that you will find to be the effect of all his temptations, as we by doleful experience know too well this day.

Another evidence of the Devils malice in studying to destroy poor creatures was manifest in that very place the same year 1649. A certain woman of the Town of *Lauder* was accused for Witchcraft (not by *Hob Grieve* but some other) she for a long time absolutely denied all; Whereupon the Magistrates of the place were very loth to proceed against her, but condemned all the rest who confessed their crime to dye ordering them to be burnt the Monday after; This woman hearing of it, and that she alone was to remain in prison without hopes of liberty, she was perswaded by the Devil to make such a confession of her own accord as she supposed might take away her life, and thereupon sent for the Minister to whom she declared freely that she was guilty of witchcraft, confessing many particular crimes committed by her, and in the close she earnestly desired the Magistrates and Ministers then present that she might be burnt with the rest on Monday. Her confession was; "That she had covenanted with the Devil and was become his Servant, about twenty years before, when she was but a young Lass, and that he kissed her and gave her a name, but since he had never owned her, and that she knew no more of the works of the Devil but that as she should an-

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"Iwer it before God what she had declared was true; Several intelligent Persons began to suspect the truth of this confession believing that from the pride of her heart she had in a desperate way made this confession on purpose that she might lose her life, especially because she so earnestly desired to dye with the rest on Monday; Therefore several Ministers and others took much pains on Saturday, Sunday and Monday morning to perswade her to recede from that confession which was judged to be only a temptation of the Devil to destroy both Body and Soul; They charged it home upon her conscience that there was just ground of jealousy that her confession was not true, adjuring her in the name of God to declare the truth, and not to bring her blood upon her own head; Notwithstanding all this she still stifiy adhered to what she had said, and always



cryed out to be burnt with the rest; Whereupon on Monday Morning being called before the Judges and there confessing what she had formerly affirmed she was found guilty, and sentenced to dye with the rest

rest

rest the same day; Being carried to the place of Execution she was silent during the first, second and third Prayer, and then perceiving that nothing remained but to rise and go to the Stake, she rose up and cried out with a loud voice; *All you that see me this day, know ye that I am to dye as a Witch by my own confession and I free all men especially the Ministers and Magistrates from the guilt of my blood, I take it wholly upon my self, my blood be upon my own head; And as I must make answer to the God of Heaven presently I declare I am as free from Witchcraft as any child, but being accused by a malicious woman and imprisoned under the name of a Witch, disowned by my husband, and friends, and seeing no ground of hope of my coming out of prison, nor ever being in credit again, through the temptation of the Devil I made that confession on purpose to destroy my own life being weary of it, and chusing rather to dye than to live; And so she suffered death with Hob Grieve and the rest who confessed their guilt to the last; This her lamentable speech as it did then astonish all the Spectators few of whom could refrain from tears, so it may be a demonstration to all, of Satans subtilty, whose design is always to destroy Souls, by tempting many to presumption and others to despair; The truth of this Relation is certainly attested by a worthy of mine now living who was an eye and ear-witness of the whole matter. *Invis. World. p. 45.**

## LIX.

IN August the same year 1649. One Elizabeth Graham was apprehended upon some threatening words she had spoke in her drunkenness to John Rankin's wife at Kilwinning in Scotland, upon which the poor woman ten days after fell sick and died; Elizabeth or Bessie Graham was hereupon suspected of Witchcraft and imprisoned thirteen weeks during which (saith the Relator who was a Minister of the place) I repaired to her but found her very impenitent; In all her discourse she was so subtle that I could not get any advantage by her words, so that

that I sometimes thought she was an innocent woman, and was much grieved for her hard usage, if it could have been helpt, and secretly wished she had never been medled with; Yea I could have been glad she might make her escape, so I were ignorant of it, for I much feared all we could prove against her would not be sufficient evidence to bring her to a Tryal; Or if she were tryed I doubted the Jury would not condemn her unless I advised them there-to, since we knew nothing but that she had a bad report, and I was very loth to be so far concerned, and if I had not, and she should have got her liberty, I should have then been blamed for not advising them to condemn her; At this instant one Alexander Bagg who was counted very Skilful in discovering Teats and Marks of the Devil, being sent for to her, came and found the Mark upon her back bone wherein he thrust a great brass pin of which she was not sensible neither did any blood follow when it was drawn out; I judged this but a small evidence in respect of what I afterward found, yet this somewhat inclined the Judges to send her Process to Edinburgh where with some difficulty a Commission was granted to try her; But then my fears augmented, for the chiefest man in the Parish refused to appear against her professing he thought all that was proved against her were only idle stories, and some of the Judges were also of that opinion, however I my self could not but think her guilty, after which there was further evidence thereof; For Nov. 28. in the evening I went to exhort her to a confession, Alexander Syme the Church Officer and my own servant being present, but when I had used many arguments in vain we left her; Coming to the stair head I resolved to hearken a little what she would say by her self, in a very short space she began to discourse as if some body had been with her; Her voice was so low I could not understand what she said, only one Sentence whereby I perceived she was relating that I had

had accused her and she had denyed; Soon after I heard another voice whispering as it were to her which I presently apprehended to be Satan. this discourse continued some time, she speaking and the other voice answering in a long sentence which none of us could understand, yea sometimes he began to speak before she had ended so that we could hear two voices at once; At this *Alexander Symson* was so affrighted that he cryed out, though I exhorted him with a loud voice not to fear, and so we came all down stairs I being much satisfied that the business became still more clear.

There are several other remarkable passages concerning *Elizabeth Graham* before her death which make it evident that she was guilty of Witchcraft though she died obstinate and impenitent; *Nov. 13.* She seemed inclined to a confession, and promised *William Wats* to tell me to morrow all that was in her heart, when I came to her *Wats* only being present, she said she heartily repented her mis-spending so much time, but especially her malice toward me which she affirmed the Devil tempted her to; All which time she spoke with a very low voice so that we could scarce hear her though we desired her to speak out, and asked her the reason of it, she replied; *That when she endeavoured to speak any thing that was for her Souls good she was scarce able to utter it, but if she desired to scold and rail as she used to do the Devil gave her strength to speak as loud as ever she did;* A while after I seriously demanded whether she was guilty of Witchcraft or not? At which words she stared with her eyes round about the room, and I verily believe she saw the Devil, for immediately after she began to rail at me though just before she had confest that her malice toward me was one chief cause of her grief, and still as she proceeded in railing her voice became stronger and louder till at last she spake as loud as ever before. The *Monday* after I again visited her; and then she was very bitter

better and malicious in her language to me, I questioned her what ground of confidence she had that it would be well with her Soul; She replied, *She had no grounds yet, for she had been a very wicked woman and had not yet repented, but she yet hoped she should get repentance, and get Heaven, and a change wrought in her, and though she was to live but a short while, yet she was sure of it, and that I should soon see it;* I thought she had spoke this in her rage, but in the afternoon some came and told me that she was fallen to prayers and in many good words exprest her own vileness and the hopes of Gods mercy, in which strain she continued till night, when I coming to see her found her as before aggravating her guilt, and declaring her hopes of Salvation, and her desire to dye, and using such pithy Scripture expressions so often and so pertinent that I began much to wonder, considering I had ever found her altogether ignorant in matters of Religion both before her imprisonment and after, and therefore much doubted whether it were not a delusion considering she had so confidently foretold it in the morning, whereupon seriously considering the matter I again questioned her very strictly whether she were a Witch or not; She freely confessed all that had been deposed against her which did not certainly evidence her to be one, but the rest of the particulars she denied as also the crime of Witchcraft itself, however she said she knew she should dye and desired not to live, and she thought we would be cleared from her blood before God, for though she were innocent yet there were so many things sworn against her that we could hardly believe otherwise of her than we did; She was soon after executed and died without any acknowledgment of her guilt. *Widern. p. 120.*

LX.

THE following Relation was published in a Sermon preached by an eminent Minister in Scotland.

Scotland. That Feb. 8. 1578. a company of Drunkards whose names were *Adam Gibbons, George Keeple, John Keyfel, Peter Horsedroft, John Warner, Simon Heamkers, Jacob Hermons, and Hermon From,* these eight Persons in contempt of Religion agreed to go to the Tavern on the Lords day to be merry, and coming to the house of one *Anthony Hodge* an honest civil man they called for burnt Wine, Sack, Claret, and what not; The good man refused to give them any advising them to go to Church and hear the word of God, but they all save *Adam Gibbons* refused, saying, *They loathed and hated it;* Whereupon the Master of the house departed, who being gone to Church they began to curse and swear wishing he might break his neck before he came back, and wishing the Devil might break their own necks if they went from thence till they had some Wine; Whereupon the Devil in the likeness of a young man appeared to them bringing in his hand a Flagon



of Wine, and drinking to them said, *Come good Fellows be merry, you shall have Wine enough, you seem to*  
be

be lusty Lads, and I hope you will pay me well; They replied, they would either pay him or ingage their necks for it, yea rather than fail their Bodies and Souls also. Thus these wicked wretches continued drinking and roaring so long till they could hardly see one another; At last the Devil their Landlord told them they must now pay for all, at which their hearts grew cold, but the Devil bid them be of good cheer for now they must drink Fire and Brimstone with him in the Pit of Hell for ever; After which he broke all their necks, and there left them, and thus these Drunkards ended their miserable days; Which dreadful instance may inform us that God can make the Devil his Executioner when he pleases to shew his vengeance upon notorious sinners. *Ibidem.* p. 158.

## LXI.

**A** Bout the same time several Witches were discovered in *Scotland*, and among the rest a notorious woman called *Agnes Symson*, of the proceedings against whom, and divers others the Records remain in that Kingdom for future ages; She pretended to skill in Physick, and that she could take the pains of the sick party upon her self for a time, and then transfer them to a third person; She used long Scriptural Prayers and Rhymes containing the chief points of Christianity, so that she seemed not only a white Witch but a devout woman; But yet she was no better than a Witch and confessed that she answered those questions which were demanded of her by the assistance of the Devil, and when she required him to tell her any thing he appeared to her in the shape of a Dog, and when she would dismiss him she used these words; *I charge thee to depart by the law thou livest on,* as she did after, inquiring about the *Lady Edmisons* sickness; The manner how she raised him was by these words, *Elva come and speak to me,* who then instantly appeared like a Dog; She once failed with her Gossips and

and Fellow-Witches in a Boat toward a Ship, where the Devil caused her and the rest to drink Wine and Beer freely, the Mariners neither seeing her, nor the them; and when they were departed this malicious Spirit raised a wind whereby the Ship was cast away; She and her wicked Accomplices Baptized a Cat and used other cursed Ceremonies to hinder a Noble Person from coming into Scotland. And raised a Spirit to conjure a Picture of wax for destroying Mr. *John Moscrop*.

After her apprehension she confessed more particularly to a Person of Great Nobility, That the Devil



in the likeness of a man met her in the Fields near her own house at *Keith*, and commanded her to be at *North Berwick Church* the next night; To which place

place she came on Horseback with her Godson *John Cooper* at eleven at night; They danced along the Church-yard *Geille Duncan* playing on a Jews harp, and *John Fein* being muffled led the dance, there were in all above an hundred Wizzards and Witches that met at this time, six whereof were men and all the rest women; The women first kneeled and did obedience to their Master the Devil and then the men, who afterward turned nine times about, and the women six times. *John Fein* blew open the Church doors, and then blew in the lights which were like great black Candles sticking round about the Pulpit; The Devil then mounted into the Pulpit appearing like a tall black man, and calling over the names of his dismal Tribe, every one answered, here; He then demanded if they had kept their promise and had been good Servants and what mischief they had done since they met last; After this at his command they opened three Graves, two within and one without the Church, and then cut off the Fingers, Toes, and Noses of the dead Corps which he parted amongst them, and *Agnes Symson* got a Winding sheet and two joints for her share; The Devil ordered them to keep the joints till they were dry and then beat them to powder to be used for malicious purposes; He then again enjoyned them to obey his Orders, and to do all the evil and Villany they could; Before they were discharged they were all obliged to kiss his Posteriors; He was clothed with a black Gown and Coat, and part of the Assembly stood and others sat; *John Fein* was always at the Devils left Elbow, and one *Graymail* kept the door. This *John Fein* confessed that when the Devil appeared to him it was not in Black but White, yet proposed as Hellish a Covenant to him as the blackest could have done; By whose assistance he afterward swum in the Sea like a Cork, and raised a wind with a design to have drowned several Royal Persons by throwing a Cat into the Sea which the Devil delivered to him and



and his cursed Confederates, and taught them to cry *Holla* when they first cast it in; And afterwards raised a mist upon the same account, by Satans casting a thing like a football or a wisp of Straw into the Sea



which made a thick Fog arise so that the Ship wherein the Persons afore said were was in danger of being cast upon the Rocks; These and many other wicked practices being proved both by witnesses and their own confessions against *Agnes Symson, John Fein,* and several more of this black Society, they were arraigned, convicted, and executed for the same according to their deserts. *Ibidem. p. 24.*

## LXII.

Some Authors who have writ about Witch-craft do acknowledge that Witches use divers Ceremonies for raising of Winds and Tempests, which accordingly follow these Ceremonies, but that they had come to pass nevertheless without them, but whether there be any casual connexion between these Ceremonies and the ensuing Tempests I will not curiously decide, only I do assert they are supernatural, and proceed from the power of the Devil who hath his Kingdom

Kingdom in the Air) and which he likewise enables his Vassals to perform upon occasion, many Examples whereof are upon Record. One is of a Witch who to satisfy the curiosity of those that had power to punish her was set free that she might give proof of what skill she had to raise Tempests. She therefore being let go, presently betakes her self to a place thick set with Trees, scrapes a hole with her hands, fills it up with Urine, and stirs it about so long that at last a thick dark cloud charged with Thunder and Lightning arises and comes just over their heads, to the terror and affrightment of the Spectators. But she bid them be of good courage for she could command the cloud to discharge upon that place they would appoint her, which she made good in the presence of all the Beholders. *Phil. vol. p. 92.*

## LXIII.

Another accident of the same kind happened in a part of *Swevia* where a Countreyman walking over his ground to see his corn in a dry season, his little daughter being with him, he wished that it might rain a good shower; The Girl hearing her Father say so, out of her childish simplicity told him, she could easily procure that for him, the Father wondering at the Childs words asked her how she could do such a feat, O says she, *I learnt this trick of my Mother,* and added, That she could not only cause it to rain but hail, and could raise a great Tempest and that her Mother was taught by a Master who came to her privately, and that whatever she desired of him was presently performed, but that her Mother had strictly charged her to tell no body; The Father much terrified at this discourse asked her if she had ever seen this Master; The Girl replied she had seen many come in and go out, whom her Mother said were their Masters and loving Landlords. Her Father again demanded if she could just then raise a shower or storm, she replied, I, if she had but a little water; He therefore brought her to the

River where calling upon this Master she instantly caused it to rain upon her Fathers fields only and not on his Neighbours as he had commanded her, the man then bid her make it hail only in such a field as he shewed her which she presently effected, who being fully convinced hereby that his wife was a Witch he brought her before a Magistrate, by whom being examined and fully convicted of her crime she was burnt for the same, and the daughter being brought up in a pious and religious course of life was thereby delivered from the power and Wiles of the Devil.

*Hist. Specters. p. 123.*

## LXIII.

Besides winds sold to Merchants by *Laplans* already mentioned; I shall relate a true Story (saith my Author) which I heard from an eye-witness concerning these Supernatural Winds. At *Cambridge* in the reign of *Queen Elizabeth* there were two Witches to be executed the Mother and Daughter; The Mother when she was called upon to repent and forsake the Devil said, *There was no reason for that, for he had been faithful to her these threescore years, and she would be so to him as long as she lived,* and thus she died obstinate and impenitent; But she hanging thus upon the Gallows her daughter being of a contrary mind, renounced the Devil, was very earnest in prayer, and appeared extream penitent which by the effect, the people conceived the Devil took very heinously, for there came such a sudden blast of Wind, whereas all was calm before, that it drove the body of the Mother so violently against the Ladder as it had like to have overturned it, and shook the gallows with such force that they were fain to hold the posts for fear all should have been thrown to the ground. *Phil. Collect. p. 90.*

## LXV.

I shall give one Relation from the same learned Author concerning Charms, which since he judged

judged worth mentioning may not be altogether impertinent; A Friend of mine told me this Story, says he, concerning Charms; That himself had an Horse which if he had stood sound would have been of good value. His Servants carried him to several Farriers but none of them had the Skill to cure him; At last unknown to their Master they led him to a Farrier who had it seems more tricks than ordinary and dealt in Charms, Spels, and such like Ceremonies, by virtue of which he made the Horse sound. The owner of him after he had observed how well his Horse was, asked his Servants how they got him cured, from whom understanding the whole matter, and likewise observing that there was an S branded on his buttock, which he imagined stood for *Satan*, he chid his Servants very severely as having done that which was unwarrantable and impious. Upon this profession of his dislike of the cure, the Horse forthwith fell as ill as ever in so much that for his unserviceableness he was fain to be turned up loose in the pasture. But a kinsman of the Gentlemans coming to his house and chancing to see the Horse in the grounds took the advantage of a low price for so fair a Gelding and bought him; The Horse had no sooner changed his Master, but he presently changed his plight of body, and became as sound as ever. *Ibidem. p. 89.*

## LXV.

In 1616 Mr. *Alexander Roberts* then Minister of *Lynn* in *Norfolk* published a Narrative of the Witchcrafts of *Mary Smith*, which I shall contract as briefly as may be; She was Wife to *Henry Smith* Glover, a woman of a malicious and envious temper against her Neighbours, who gaining more by buying and selling Cheese than her self, she oft times cursed them, and resolved to practise some mischief against them, the Devil who is ready to assist such wicked wretches in their evil designs, appeared to her amidst these contents in the shape of a black man, and in a low

hissing voice encouraged her to proceed in revenging her self upon all whom she hated, and that he would help her to do it, if she would renounce God and Jesus Christ and enter into Covenant with him which she readily consented to, and performed in expresse terms; After this he presented himself to her divers times, one while like a mist, another time like a Ball of Fire spangled with black, and last of all when she was in prison and condemned he once appeared like a black man, and then again in the same form only seeming to have a pair of horns on his head; Having made this League with Satan he began to act mischief for her against any she maligned. The first who tasted of her malice was *John Orkton* a Seaman of a strong constitution of body, who returning out of *Holland* happened to strike a Son of this *Mary Smiths* for some misdemeanor, she hearing him cry out came into the street Cursing and Swearing most dreadfully against *Orkton*, with an earnestly and bitterly that his fingers might rot off. He thereupon was taken suddenly ill in his stomach and could digest no meat, nor scarce receive any other nourishment, in this weak condition he continued nine months and then his grief removed out of his Stomach into his hands and feet, and at length his Fingers, and Toes rotted and corrupted so terribly that they were forced to be cut off; Notwithstanding this calamity he continued to frequent the Sea so long as he was able, in divers Merchants Ships having no other way to live, but could never make a prosperous Voyage like others, either profitable to the owners or himself; Whereupon he was discouraged that he left the Trade and staid at home, where his former malady increasing he went to *Yarmouth* to seek assistance from an able Surgeon there, who applied many things for healing his hands and feet, which in the evening seemed much better, but next morning grew worse than before, so that perceiving all his labour to be in vain he gave over, and

left

left the poor creature in a miserable state; The wicked woman rejoiced at it, and told the Neighbours long before they heard of it, *That Orkton lay a rotting*. Which words were afterward a notable evidence against her.

The second Person distressed by this Witch was *Elizabeth Hancock* then a Widdow who going along the street, *Henry Smith* as she passed by his door took her by the hand and told her smilingly, *That his Duck* (meaning his Wife the Witch) *said she had stoln her Hen*, which words she passed over as only spoken in jest, and denied she knew any thing of it; While they were talking the woman herself came and charged her directly with the Hen, wishing that the bones thereof might stick in her throat when she should eat it; Which words likewise she little minded at first, but upon consideration was much grieved to be reckoned a Thief, and therefore a while after spying the Hen whereof she was accused sitting on the hatch of *Smiths* door she went to her and being moved at the indignity of the slander, told her in some passion, *That it was very dishonest in her to blemish the reputation of her Neighbour, with false aspersions*; *Smiths* Wife enraged hereat cursed her and wished the pox to light on her, calling her proud *Fenny*, and *Flurt*, and taking her hand, bid her go home, for she should repent of what she had said. That very night *Mrs. Hancock* was taken with a terrible pain at the heart and felt a sudden weakness in all parts of her body, yet her appetite no way hindred, in this condition she continued three weeks but would sometimes go to her door, whom this *Mary Smith* seeing, fell a cursing at her and said, *What can you yet come to the door?* and at three weeks end being very weak, she came out as usual to take the air, but this malicious woman seeing her began to curse her as before, whereupon going into her house she fell into such a tormenting fit, and pinching at the heart that she swooned away and was hardly recovered in half an hour, being so grievously

grievously tortured all over as if the very flesh had been rent from the bones, so that she tore her hair off her head and was like one raving Mad. The same night the bed whereon she lay was so tossed and lifted up and down for an hour together in the sight of many Spectators that she was therewith extremely terrified, and did oft think in her sleep that she saw *Mary Smith* before her; This Fit continued fourteen hours during which *Edward Drake* her Father hearing of her miserable state came to see her, and out of Fatherly compassion took her Water and carried it to a Conjuror (which was no way justifiable) who first told *Drake* the cause of his coming which was to seek help for his daughter, and then added, she was so far spent that if he had staid but one day longer the Woman who had wronged her would have spent her heart, and she had been irrecoverable, and thereupon shewd him her face in a Glass, and gave him a full account of the occasion of their first falling out about an Hen, which *Drake* never heard of before; He then gave his advice how to ease her, which was to make a Cake of Elower mixed with her own Water, and then Bake it on the Hearth, after this one part was to be applied to the region of the heart, and the other to the back directly opposite, giving him also a box of ointment like treacle which was to be spread on the Cake and a powder to be cast on the same, and certain words written in paper to be laid on likewise with the other; Adding that if his daughter did not mend within six hours after these applications there was no hope of her, and desired secrecy in the whole matter since the Woman who had done the mischief would quickly know how it was done; Being thus furnished he came back and alighting to go into his daughters house which was the very next to *Mary Smiths* who stood leaning at her door, he knew her to be the same person he had seen in the Glass, who cursed him as he passed by; Saying, *He had been with a Wizard,*

and next day told divers of her Neighbours, That *Drake* had been to ask Counsel, and made a *Witch Cake* by the would learn how they came by that Knowledge; Yet by using these things according to direction *Mis. Scot* found ease, and was freed from her pains for weeks; After which she was married to *Mr. James* who when a great Cat which this Witch kept frequented their house, and doing some mischief her husband was so moved that he thrust her quite through with his sword, notwithstanding which she ran away, and he after her with a great pike-staff wherewith he struck her upon the head with all his force yet could not kill her, for she afterwards leapt a yard high in the chamber and crept down stairs, which he perceiving bid his Boy about fourteen years old drag her to the dung-hill but he was not able, they therefore put her into a Sack where she still moved and stirred, whereupon they took her out again and threw her under a pair of stairs intending next morning to get more help and carry her away, but she could not then be found though all the doors were lockt that night, neither was she ever seen again; not long after, this Witch came out with a broom threatening to knock down *Mis. Scot* there-with, and daubing her cloths, which her husband being was so disturbed at this abuse to his wife that he threatned if she had any such Fits again he would certainly hang her; At this she clapt her hands and said, *He had killed her Cat*, and within three days after his wife was again afflicted with the same grief at her heart for two days and a night upon which her husband threatned this wretched Woman that if his Wife did not mend, he would accuse her to a Magistrate and cause the rigor of the Law to be executed on her, yet she found little ease, nor was in perfect health nor soundness of body to the day of her death.

A third subject whereon she exercis'd her malice was *Cicely Bayly* then servant to *Robert Coulton* who

sweeping the door of her Masters house *Mary Smith* began to quarrel with her about it calling her fat-taild-sow but that her fatness should be shortly abated and puld down; Next night being Sunday a Cat came and lay upon her breast while she was abed wherewith she was so grievously tormented and oppressed that she could scarce breath, and at the same instant she perfectly saw *Mary Smith* in the Chamber who she believed set the Cat upon her, and immediately after she fell sick, languished and grew exceeding lean, and so continued half a year till she went to another service, and then began to recover her former health, for the Witch had foretold, *That so long as she dwelt near her she should never be well but grow worse and worse*, Thus upon every trifle the Devil stirs up his wicked bond-slaves to revenge and mischief, thereby to gratify them for adoring him as this Witch did, who worshipped him in a very submissive manner upon her knees with many strange gestures, uttering several broken and imperfect speeches, as *Cicely Bayly* did both hear and see, there being only a slight partition between her house and *Cicelys* Masters, through a hole whereof she observed and listned attentively to the rites she performed and the words she uttered, and might have seen and heard more but that she was so affrighted with what she had already discovered that she hastned down in great fear and amazement.

The Fourth Person who was indamaged by this Hag was one *Edward Newton*, who dealing in *Holland* Cheese as well as her self she thought he got more profit than she, and therefore when ever he bought a bargain of Cheese he was grievously afflicted, and at length either she or a Spirit in her likeness appeared as he lay in bed and whisked a wet cloth of a very lothsome smell about his face; After which he saw one clothed in russet with a little bushy beard who told him he was sent to look upon a sore leg he had, and to cure it, who rising to shew it him perceived he

he had cloven feet, and therefore refused him, who then suddenly vanisht out of his sight; These were no vain fancies nor conceits, but real and certain appearances; After this *Smith* sent her Imps, a Toad and Crabs crawling about the room, one of his Servants took the Toad and put it into the fire where it lay groaning a quarter of an hour ere it was consumed, during which the Witch endured very tormenting pains, and cryed out in a very dreadful manner; *Edward Newton* then fell sick which quickly brought him into a frenzy or distraction yet with some intermissions so that for a quarter of a year together he would be in his senses and then fall again into raving fits being deprived of all sence; The joints and parts of his body were benumbed, and he had so many other pains and griefs as disabled him from following his employments, and being advised to send for the Witch and scratch her when she came he had no power to use his nails they turning back like feathers and so continued in a very weak condition.

The last I shall mention is *Mr. Thomas Young* of *London* Fishmonger, who coming to her husband to demand a debt, his wife gave him several curses and execrations, and three or four days after, *Mr. Young* going thence to *Yarmouth* fell sick there being tortured with exceeding pain and torment, which the most able Physicians in *Norfolk* could find no remedy for, so that he continued in this lamentable state thirteen months and was constrained to go on crutches, not being able to feed himself, neither did he find any amendment till this wretched woman was committed to prison being accused for other villainies of the like nature, at which time as near as he can remember he found some remission of his former griefs, yet did not perfectly recover his strength, his left hand becoming lame and useless; Before this happened, a great Spaniel Dog ran over his bed in his lodging the door being fast shut, and upon strict inquiry no such Dog was known to have

been in the house nor in the whole Town.

After she was committed to Prison several Ministers and others went to see her, to whom she confessed the contract she had made with the Devil and the mischiefs she had done the four Persons aforementioned, begging mercy of God as for all her other sins so especially for that of Witchcraft, renouncing the Devil, and seeming really penitent for all her former practices; Upon this she was arraigned and condemned to dye, and in the morning before her execution, as she was going out of her chamber to confer with some Divines by whose prayers and instructions she might be recovered out of the Devils hands, he appeared to her like a black man with horns on his head as is before related, earnestly perswading her to confess nothing but continue constant to the promise she had made him, and rely upon him, and then he would certainly save her, though this is one of his ordinary delusions, who having brought this poor creature into his snare, left her to dye a shameful death. When she came to the place of execution she made an open confession of her sins and profession of her faith, in the face of the whole multitude, declaring likewise the hopes she had to obtain a better life hereafter; Being asked if she would have a Psalm sung, she replied, *Most willingly*, and desired them to sing *The lamentation of a sinner*, which begins thus, *Lord turn not away thy face from me, &c.* After which she ended her life, and notwithstanding her wicked life we may have charitable hopes that she was truly penitent at the last, and resteth in peace. *Treatise of Witchcraft.*

## LXVII.

**T**HE next year after in 1618. Happened a very sad Tragedy in the Family of the Right honorable the Earl of Rutland whose Children were bewitched and one murdered by the devilish malice of *Joan Flower* and her two daughters *Margaret* and *Phillip* who dwelt near *Belvoir Castle* in *Rutlandshire*, the

the Residence of that noble Earl, and where they were not only relieved but entertained as Char-women; After which *Margaret* was admitted to live in the Castle as a Servant maid, till at length the Countess had information of some misdemeanours they were guilty of, having notice that the Mother was a very malicious woman, and much given to swearing, cursing and Atheistical imprecations, and that of late days her countenance was strangely altered, her eyes fiery and hollow, her speech fierce and envious, and her whole demeanour strange and ridiculous, being much alone and having divers other Symptoms of a notorious Witch, and her neighbours reported she had familiar Spirits, and terrified them all with her curses, and threats of revenge upon the least displeasure was done her; She likewise heard that her daughter *Margaret* often carried such great quantities of provision from the Castle to her Mother as was unfit for a Servant to purloyn, and at such unseasonable hours that it was believed they could never maintain their extraordinary riot and expence without robbing their Lady, to maintain several debauched Fellows who frequented her mothers house for the love of her youngest daughter *Phillip*, who was likewise leudly transported with the love of one *Thomas Symson*, infomuch as he was heard to say she had bewitched him for he had no power to leave her; though he found himself much altered both in body and mind since he kept her company.

Such discourses passed concerning them several years before they were apprehended or convicted, of which the Earl and Countess took little notice by reason of their cunning observance and modest carriage toward them; At length my Lord had some suspicion of the Mother, and estranged himself from that familiarity and discourse he used to have with her, for one *Peck* having wronged her she complained to the Earl whom she found unwilling to encourage clamors and malicious informations, and the Countess

Countess discovering some incivilities in her daughters life, and her neglect of business discharged her for lying any more in the Castle, yet gave her forty Shillings, a Bolster, and a Bed, commanding her to go home. Upon this the Mother being upbraided by her Neighbours, and told that her daughter was turned out of doors, she cursed all that were the cause of it, and studied to revenge her self upon that Honourable Family; The Devil perceiving the malicious temper of this wretch, and that she and her daughters were fit instruments to enlarge his Kingdom, offered them his service, and that in such a manner as should no way terrifie them, nor could they be suspected to be concerned appearing in the shape of a Dog, Cat, or Rat, telling them that if they would make a contract with him, they should have their will upon their enemies and do them what damage they pleased. The thoughts of doing mischief to their ill-willers easily induced them all to agree to his damnable proposals, and they consent to be his Body and Soul, confirming their agreement with abominable kisses, and an odious Sacrifice of Blood, with certain Charms and Conjurations wherewith the Devil deceived them; After this these three women became Devils incarnate and grew proud in the power they had got to do mischief by several Spells and Incantations, whereby they first killed what Cattel they pleased; Which so encouraged them that they now threaten the Earl and his Family, who soon after fell sick with his Countess, and were subject to strange and extraordinary Convulsions, which they judging only to proceed from the hand of God, had not the least jealousy of any evil practice against them.

At last as malice increased in them so the Earls Family felt the smart of their revenge, for *Henry Lord Ross* his eldest Son fell sick of a very unusual disease and soon after died; His second Son the *Lord Francis* was likewise miserably tortured by  
their

their wicked contrivances; And his Daughter the *Lady Katherine* was oft in great danger of her life by their barbarous dealings, with strange Fits, &c. the Honourable Parents bore all these afflictions with Christian magnanimity, little suspecting they proceeded from Witchcraft, till it pleased God to discover the villanous practices of these women whom the Devil now left to fall into the hands of Justice for murdering the innocent, and to remain notorious examples of Gods judgment to future ages; They were apprehended about *Christmas* in 1618. and after examination before divers Justices of Peace who wondred at their audacious wickedness, were all three ordered to be carried to *Lincoln Jayl*; *Joan Flower* the Mother it is said called for Bread and Butter by the way, and wished it might never go through her if she were guilty of that which was charged upon her, and so mumbling it in her mouth she never spake a word more, but fell down and died with horrible torture both of Soul and Body before she got to the Jayl; The two Daughters were examined before *Sir William Pelham* and *Mr. Butler* Justices of Peace, *Feb. 4. 1618.* where *Philip* the youngest made the following confession.

That her Mother and Sister were very malicious against the Earl of *Rutland*, his Countess and their Children, because *Margaret* was turned out of the Ladies service, whereupon her Sister by her Mothers order brought from the Castle the right hand Glove of the *Lord Henry Ross*, who presently rubbed it on the back of her Spirit called *Rutterkin*, and then put it into boiling water, after which she prickt it very often and then buried it in the yard, wishing the *Lord Ross* might never thrive, and so her Sister *Margaret* continued with her Mother, and she often saw her Imp *Rutterkin* leap on her shoulder and suck her neck, she confessed also that she often heard her mother curse the Earl and his Lady, and would thereupon

thereupon boyl bloud and feathers together, using many Devilish speeches and strange gestures, she likewise acknowledged that she her self had a Spirit sucking her left breast in the form of a white Rat, which it had done for three or four years past, and that when it came first to her she gave her Soul to it, who promised to do her good, and to force *Tho. Symfon* to love her if she would suffer it to suck her which she agreed to, and that it had suckt her two nights before.

*Margaret* her Sister being examined agreed in the confession that *Philip* had made of their malice to the Earl, and about the young Lords *Glove*, adding that after she had prickt it *Henry Lord Ross* fell sick within a week, lying in great torment, and shortly after died, which her Mother hearing of said, *It was well*. She further said, that finding a *Glove* about two years since of *Francks Lord Ross* the second Son on a *Dunghill*, she gave it her Mother who put it into hot water, and after took it out and rub'd it on *Rutterkin* her Cat, and bid him go upwards and afterward buried it in the yard and said, *a mischief light on him but he will mend again*; She confessed also that her Mother and she, and her Sister contrived so to bewitch the Earl and his Countess that they might have no more Children, for turning her out of the Castle at which her Mother was so enraged that she swore dreadfully to be revenged; Her malice increasing because she thought the Earl did not take her part against one *Peak* who had abused her, whereupon they took *Wooll* out of the bed the Lady had given her, and a pair of *Gloves* of the Earls, and put them into warm water mingled with bloud stirring it together, and then taking them out, rubb'd them on *Rutterkin* her Imp, saying, *The Lord and the Lady should have more Children but it would be long first*. She likewise confest that she brought her Mother a piece of the *Lady Katherines Handkercher* and her Mother put it in water, and rubb'd it on her

her Spirit bidding him *fly and go*, whereupon he whined and cryed *mew*, at which she said, *That Rutterkin had no power over the Lady Katherine to hurt her*. She also acknowledged that she had two Familiar Spirits sucking on her, one white, and the other black and spotted, the white suckt under her breast, and the black in the lower parts of her body; When she first entertained them she promised them her Soul, and they covenanted to do all the mischief she commanded them; Lastly she confessed that *Jan. 30.* four Devils appeared to her in *Lincoln Jayl* about twelve a Clock at night, one standing at her bed-side with a black head like an Ape and spoke to her, but the words she could not understand, at which she was very angry because he spoke not plainer that she might know his meaning, the other three were *Rutterkin, little Robin,* and *Spirit*, and that she never feared she should lose her life, nor suspected their treachery till that time.

About the same time *Foan Willimot* of *Goadby* a Witch was examined by *Sir Henry Hastings* and *Dr. Fleming* Justices in *Leicestershire* about the murder of *Henry Lord Ross*, who declared, that *Foan Flower* told her the Earl of *Rutland* had dealt badly by her, and had put away her Daughter, and thought she could not have her will of my Lord himself, yet she had sped my Lords Son, and had stricken him to the heart. She further confessed that to her own knowledge my Lords Son was struck with a white Spirit, and that she can cure those who send to her; and that some reward her for her pains, and others she takes nothing; Acknowledging that she had a Spirit which she called *Pretty* given her by *William Berry* of *Langholm* in *Rutlandshire* to whom she was a servant three years, and that when her Master gave it her he bid her open her mouth and he would blow a Fairy into her which should do her good, and accordingly he blowed into her mouth

and



and soon after there came a Spirit out of her mouth which stood on the ground in the form of a woman who asked her to give her Soul to her, which she then promised by the instigation of her Master; She said she never hurt any body, but helpt divers who were bewicht, and that her Spirit came to her weekly, giving her an account who were thus afflicted, and that the night before it came like a woman, mumbling somewhat she could not understand. And being asked whether she were not in a dream, she affirmed she was awake as much as at that instant. Another time her Spirit told her there was a bad woman at *Deeping* who had given her Soul to the Devil, and that her Spirit did then appear in a more hideous form than it had formerly done, and much urged her to give it something though but a piece of her Girdle, saying it had taken great pains for her, but she refused to give it any thing; She said further that *John Pachet* whose child was bewicht to death might have had it alive if he would have sought help in time, and that *Pachets* Wife had an evil thing within her which would make an end of her, which she knew by her Girdle, and accordingly she died soon after; And that *Gamaliel Greete* of *Waltham* in *Leicestershire* a Shepherd had a Spirit like a Mouse which went into his Body at the time he contracted to give his Soul to the Devil, after which if he lookt maliciously upon any thing it received hurt thereby, and that he had a mark on his left arm which was cut away, of which her own Spirit inform'd her before he left her; Upon a second Examination she confest that *Joan Flower* and her Daughter *Margaret* met together about a week before their apprehension in *Black-borom* Hill, and went thence to *Joan Flowers* house where she saw two Spirits one like a Rat, and the other like an Owl, and one of them suckt her right ear as she thought, and *Joan* told her that her Spirits had promised she should neither be hanged nor

burnt,

burnt, and then took up some earth and spit upon it, working it with her Fingers, and put it into her purse saying, *Though she could not hurt the Lord himself, yet she had sped his Son who is dead.*

Another Witch called *Ellen Green* of *Stathorn* in *Leicestershire* was examined about that time by the same Justices who confessed that *Joan Willimot* a bovenamed came to her about six years since, and perswaded her to forsake God and betake her self to the Devil to which she consented, who then called two Spirits one like a young Cat which she named *Puss*, and the other in the shape of a Mole which she called *Hiff, Hiff*, who instantly came, and *Willimot* going away left them with her, after which they leapt on her shoulder, the Kitling sucking her neck under her right ear, and the Mole under her left in the same place; After which she sent the Kitling to a Baker in the Town who had called her Witch and struck her, bidding it go and bewitch him to death, and the Mole she sent to *Ann Davs* of the same Town upon the same errand because she had called her Witch, Whore, and Jade, and within a Fortnight after they both died. After which she sent them to destroy two Husbandmen named *Willison* and *Williman* who died both in ten days; These four she murdered while she dwelt at *Waltham*; When she removed to *Stathorn* where she now dwelt, upon a difference between her and one *Pachets* Wife a Yeoman there, *Joan Willimot* called her to go and touch *Pachets* Wife and Child which she did, touching the Woman in bed, and the Child in the Midwives arms, and then sent her Spirits to bewitch them to death, the woman languished a month before she died, but the Child lived only till next day after she had touched it; Adding that *Joan Willimot* had a Spirit sucking on her like a little white Dog which she saw, and that she gave her Soul to the Devil to have these Spirits at command for any mischievous purpose, and suffered them

to

to suck her constantly about the Change and Full Moon.

One *Ann Baker* a Witch was likewise apprehended and examined about the same time who confessed before Sr. *George Mannors* and Dr. *Fleming* Justices of Peace that she had a Spirit like a white Dog which she called a good Spirit, and that one *Peak* and one *Dennis* his wife of *Belvoir* told her that the young *L. Henry* was dead, and that his Glove was buried in the ground, which as it wasted and rotted in like manner did the Lords Liver rot and waste likewise.

*Margaret* and *Philip Flower* were arraigned at the Assizes at *Lincoln* before Sr. *Henry Hobart* and Sr. *Edward Bromley* Judges, where upon their confessing themselves actors in the destruction of *Henry Lord Ross*, with other damnable practices they were condemned and executed at *Lincoln* March 11. and the rest questionless suffered according to their deserts. *Discovery Witchcraft.*

## LXVIII.

IN 1645. there was a notable discovery of several Witches in *Essex*, and among others one *Elizabeth Clark* was accused of this horrid crime, and informations taken against her before Sr. *Harbottle Grimston* and Sr. *Thomas Bowes* Justices of Peace for that County; *John Rivet* of *Mannintree* deposed that about Christmas his wife was taken sick and lame with such violent fits that he verily believed her distemper was more than natural, who therupon went to one *Hovey* at *Hadly* in *Suffolk* who was reckoned a Cunning Woman; She told him that his Wife was cursed or bewicht by two Women who were her near Neighbours, and that he believed she was bewicht by *Elizabeth Clark* alias *Bedingfield* who lived near their house, and that her mother and some of her kindred had formerly suffered as Witches, and Murderers.

At the same time *Matthew Hopkins* of *Mannintree* declared

declared upon Oath, That this suspected Witch being ordered by the Justices to be watched several nights for discovering her wicked practices, he coming into the room where she was with one Mr. *Sterne* intending not to stay, *Elizabeth Clark* said if they would tarry a little and do her no hurt, she would call one of her white Imps and play with it in her lap, but they told her they would not allow it; After which she in discourse confest she had carnal converse with the Devil six or seven years, who came to her bed three or four times a week in the shape of a proper Gentleman with a laced band, and would say, *Bessie I must lye with you*, which she never refused; About a quarter of an hour after this discourse there appeared an Imp somewhat like a white Dog with red spots & short legs, which soon vanished; She said his name was *Famara*; Then another appeared like a Greyhound with long legs which she called *Vinegar Tom*; She told them the next would be a black Imp, & should come for Mr. *Sterne*, which came accordingly and instantly was invisible; The last that appeared was like a Pole-cat but the head bigger; She likewise confest that she had five Imps of her own, and two of the Old-Beldam *Ann Wests*, and that their Imps sucked upon each other, and that Satan would never let her rest till she consented to kill the Cattel of Mr. *Edwards* of *Mannintree* and the Horse of one *Robert Taylor*; *Matthew Hopkins* likewise affirmed that going from the house of this Mr. *Edwards* to his own about ten that night with his Greyhound, the Dog suddenly gave a leap and ran as if he had been in a full course after an Hare, & he hastning to see what it was, spied a white thing like a young Cat and the Greyhound standing aloof off, and that soon after the Imp or Kitling danced about the Dog and bit off a piece of flesh from his shoulder which made him come crying to his Master; He also declared that coming that night into his own yard he spied a black thing in shape like a

Cat but thrice as big sitting on a straw-berry bed and looking stedfastly on him, but going to it, it leaped toward him as he thought and ran quite through the yard and the Greyhound after it to the great Gate which it threw wide open and then vanisht; The Dog returned shaking and trembling exceedingly.

Mr. *John Sterne* confirms the aforesaid Information, adding, That after five Imps had appeared *Elizabeth Clark* said she had one more called *Sack and Sugar* who had been hard at work but would not be long ere he came and then he should tear Mr. *Sterne*; And soon after she told him, that it was well he was so quick otherwise her Imp had soon skipped upon his face, and perhaps had got into his Throat and then there would have been a nest of Toads in his belly; She said likewise that she had one Imp for which she would fight up to the knees in bloud before she would lose it.

*Francis Mills, Grace Norman, Mary Philips* and *Mary Parsly* who all watcht with *Elizabeth Clark* declared upon Oath, That about twelve a clock that night she smackt with her mouth and beckoned with her hand, and instantly there appeared a white thing about the bigness of a Cat; They also saw five Imps more, whom she called by the names aforementioned, and told them, that the old Beldam *Ann West* did by Witchcraft kill *Robert Oakes* wife of *Lawford*, and a Clothiers Child of *Dedham* in *Essex*, both which died about a week before; She added that old *West* had the Wife of *William Cole* of *Mannintree* in handling, and she died accordingly soon after of a pining and languishing disease.

*George Turner* inform'd upon Oath, that going to see *Elizabeth Clark* after she was apprehended, and asking her whether she had any hand in the drowning of one *Thomas Turner* his brother, who was cast away at Sea about two years and an half before, she answered, That the old Beldam *West* raised that wind

which.



which sunk his Hoy, and that she had no hand in it.

*Edward Parsley* of *Mannintree* declared that watching with *Elizabeth Clark* the night before, he askt if he should continue in the room with her, who desired he might if he would fight for her with the Devils for they would come that night, and one Imp which she called *Hoult* would come first, and next that which she called *Famara* appeared in the shape of a white Dog with red Spots; and presently after came *Vinegar Tom*, and then an Imp she called *Sack and Sugar*; She told *Edward Parsley* that the Devil had taken possession of her six or seven years, and that he oft knockt at her door in the night, and she rise and let him in, and that he came to bed to her three or four times a week, and had the carnal knowledg of her as a man.

*Elizabeth Clark* her self being examined confest, That about six months before she met with *Ann West* Widdow in a Field near her house where she was picking up sticks; *West* seemed much to pity her for her lameness (having but one Leg) and her poverty, telling her there were ways and means for her to live much better than she did; And said she would

would send her a thing like a little Kitling which should fetch her home some victuals, and would do her no hurt; And about three nights after there came a white thing to her, and the night after a gray one, who spoke and told her, they would not harm her, but help her to a husband who should maintain her ever after, and that afterward they came into her bed every other night, and suckt the lower parts of her body; Upon these Informations and Confessions *Elizabeth Clark* was Arraigned, Convicted, and Executed at *Chelmsford*, March 27. 1645. *Inform. Witches* p. 6.

## LXXV.

**A** *Ann Leach* of *Misley* in *Essex* was likewise apprehended for the same horrid Crime of Witchcraft at that time, against whom *Richard Edwards* of *Mannintree* deposed; That one Sunday afternoon driving his Cows home by her house a black Cow of his which he judged to be very well fell down, and died two days after; and the next day passing by her house again a white Cow fell down and died in the very same place, and being both opened there could be no disease discovered which might occasion their death; He likewise declared that some months before he had a Child nursed by one *Goody Wiles* who dwelt near *Elizabeth Clark* and *Elizabeth Gooding* another Witch, which Child was taken with strange Fits, extending the limbs and rowling the eyes, and in two days died, and he verily believes *Ann Leach* and *Elizabeth Gooding* were the death of his Child; and so it appear'd by *Ann Leaches* own Confession, which follows.

*Ann Leach* being examined said, That she had a grey Imp sent her and that she with *Elizabeth Clark* and *Gooding* sent their Imps about a year before to kill a black and white Cow of *Mr. Edwards* which was done accordingly, there were three Imps sent, a black, a grey and a white; She likewise confesseth that thirty years before she sent a gray Imp to kill

two

two Horses of *Mr. Braggs* of *Misley*, out of malice to his Wife who told her she was suspected to be a naughty woman; And that she and *Gooding* sent each of them an Imp to murder *Mr. Edwards* Child, hers being white and the others black, and that she had her white Imp and two others of *Robert Peirces* Wife of *Stoak* in *Suffolk* he being her brother, and that these Imps went from one to the other doing mischief wherever they went, and that if she did not employ them she was never well, but when she sent them to act her revenge she was very healthy, & that they usually suckt these Teats which were discovered on her body and often spoke to her in an hollow voice which she plainly understood assuring her she should never feel hell torments, she confessed further that upon a small quarrel with *Elizabeth* the daughter of *Robert Kirk* of *Mannintree* about a Quois which the Maid refused to give her she sent her Imp to destroy her, who accordingly lay languishing a whole year and then died; And that she sent her grey Imp to kill the daughter of the Widdow *Rawlins* of *Misley* because she was put out of her farm, and *Mrs. Rawlins* put in; She also confesseth that she knew of *Elizabeth Goodings* sending an Imp to vex and torment *John Taylors* Wife of *Mannintree*, and would have discovered it but the Devil would not suffer her, and lastly that about eight weeks before *Elizabeth Gooding*, *Ann West* and her self met at the house of *Eliz. Clark* where there was a book read wherein there was no goodness; She was likewise tryed and executed at *Chelmsford* the same year 1645. *Ibidem.* p. 8.

## LXX.

**H** *Ellen* the Wife of *Thomas Clark*, and daughter to *Ann Leach* was also accused for Witchcraft at the same time; *Richard Glascocks* Wife of *Mannintree* deposed, That there happening some difference between *Edward Parsleys* Wife and this *Hellen*, she heard *Hellen* say as she passed by their door, that *Mary* their eldest daughter should rue for it, whereupon

the

the Maid instantly fell sick and died six weeks after; *Edward Parsley* her Father confirmed the same, and said he did verily believe *Hellen Clark* was the cause of her death, who being her self examined confest, That about six weeks before the Devil appeared to her in her house in the likeness of a white Dog, and that she called this Imp or Familiar Spirit *Elimazer*, and that she often fed it, and that the Spirit spoke to her very audible and bid her deny *Jesus Christ*, which she did then assent to, but denied that she killed the young Maid. She was executed at *Mannintree* April 15. 1645. *Ibidem.* p. 10.

## LXXI.

**A** *ANN West* and *Rebecca* her daughter were likewise of this black Society against whom *Prudence* the Wife of *Thomas Hart* of *Lawford* in *Essex* deposed upon Oath, that about eight weeks before going one Sunday to the Parish Church about half a mile from her house, being about twenty weeks gone with Child, and to her thinking very well and healthy, upon a sudden she was taken with great pains and miscarried before she came home; And about two months after, one night when she was in bed something fell down upon her right side but being dark she could not discover its shape, and that she was presently taken lame on that side with extraordinary pains and burning, and was certainly persuaded that *Ann* and *Rebecca West* were the cause of her pains, having expressed much malice toward her, and counted her their greatest enemy.

*Mr. John Edes* a Minister deposed, That *Rebecca West* confessed to him that about seven years before she began to have familiarity with the Devil (by the instigation of her mother *Anna West*) and that he appeared in several shapes; As once like a proper young man who desired to have familiarity with her, promising that he would then do what she desired and avenge her on her enemies, requiring her also to deny God and put her faith and trust in him, which

being

being agreed so, she ordered him to avenge her on one *Thomas Hart* of *Lawford* by killing his Son, who was soon after taken sick and died, whereupon *Rebecca* told the Minister she thought the Devil could do like God in destroying whom he pleased, after which she gave him entertainment and he lay with her as a man; She likewise confest to him that when she lived at *Rivenhall* in *Essex* her Mother came and told her, *The barley corn was picked up*, meaning that the Son of one *George Francis* a chief Inhabitant of that Town was dead, and his father very much suspected he was bewitched to death, and her mother hearing of it said; *Be it unto him according to his Faith.*

*Mr. Matthew Hopkins* deposed upon Oath that going to the Prison where *Rebecca West* and five others were, he asked her how she first came to be a Witch, who told him that her mother and she going one evening after Sunset toward *Mannintree* her Mother charged her to keep secret whatever she saw, which she promising to do, they went both to the house of *Elizabeth Clark*, where they found her together with *Ann Leach*, *Elizabeth Gooding* and *Hellen Clark*, and that instantly the Devil appeared in the shape of a Dog, then came two Kitlins, and after them two Dogs more, who all seemed to reverence *Elizabeth Clark*, skipping into her lap and kissing her, and then kist all in the room except her self; Whereupon one of the Witches askt her Mother if her daughter were acquainted with the business, who assuring them of her secrecy *Ann Leach* pulled out a Book and swore her not to reveal any thing she saw or heard, and if she did she should endure more torments than there could be in Hell; Whereupon she again engaged to be silent; They told her she must never confess any thing though the rope were about her neck and she ready to be hanged; To which after she had given her absolute engagement the Devil leapt up into her lap and kist her, promising to perform whatever she would desire. About half a year after the Devil

H

appeared

appeared as she was going to bed and said he would marry her, which she could not refuse, whereupon he kissed her but was as cold as clay, and then took her by the hand leading her about the room and promised to be her loving husband till death and to avenge her of all her Enemies; She likewise obliging her self to be his obedient Wife till death and to deny God and Christ Jesus; She confessed that after this she sent him to kill the Son of *Thomas Hart*, who died within a fortnight, and thereupon she took the Devil for her God, and thought he could do as God.

*Rebecca West* being likewise examined before the Justices at *Mannintree* confessed that all was true concerning their meeting at *Elizabeth Clarks* where they spent some time in praying to their familiar Spirits, and then every one made their desires known to them; *Elizabeth Clark* requested her Spirit that *Mr. Edwards* might be met withal at a Bridge near her house and that his Horse might be frightened and he thrown down and never rise again; *Mr. Edwards* deposed that at the same place his Horse started and greatly endangered him, and he heard something about the house cry, *Ab, Ab*, much like a Polcat and that with great difficulty he saved himself from being thrown off his Horse; *Elizabeth Gooding* desired her Imp to kill *Robert Taylors* Horse for suspecting her to be a Witch, which was done accordingly; *Hellen Clark* required her to kill some Hogs of a Neighbours; *Ann Leach* that a Cow might be lamed, and *Ann West* her Mother desired her Spirit to free her from all her enemies and to have no trouble; And she herself desired that *Thomas Harts* Wife might be taken lame of her right side, after which they departed appointing the next meeting at *Elizabeth Goodings* House. For these and several other notorious crimes *Ann West* was sentenced and executed at *Mannintree*; *Elizabeth Gooding* at *Chelmsford*; And the Bill found against *Rebecca West* by the Grand Jury, but was acquitted by the Jury of life and death. *Ibid.* p. 14.

*Rose Hallybread* was another of this black Regiment against whom *Robert Turner* of *St. Osyth* in *Essex* deposed, That about eight days before his Servant was taken sick shaking, shrieking and crying out of *Rose Hallybread* that she had bewitched him and that he sometimes crowed like a Cock, sometimes barked like a Dog, and sometimes groaned violently beyond the ordinary course of nature, and though but a youth struggled with so much strength that four or five lusty men were not able to hold him down in his bed, and sometimes he would sing several strange songs and tunes, his mouth not being opened nor his lips so much as stirring all the time of his singing.

She being examined confessed; That about sixteen years before, one *Goody Hagtree* brought an Imp to her house which she entertained, and fed it with Oatmeal and suckled it on her body a year and an half, and then lost it; She confessed likewise that about half a year before one *Foyce Boanes* brought to her another Imp in the likeness of a small gray bird which she received, and carried to the house of one *Thomas Toakly* of *St. Osyths* and put it under his door, after which *Toaklys* Son languished and died, calling and crying out upon her that she was the cause of his death. She also declared that about eight days before *Susan Cock*, *Margaret Landish*, and *Foyce Boanes* brought to her house three Imps which *Foyce* taking her Imp too carried them all four to *Robert Turners* to torment his Servant because he refused to give them some chips his Master being a Carpenter, and that he forthwith fell sick and oft barked like a Dog, and she believed those four Imps were the cause of his death; *Rose Hallybread* was for this wickedness condemned to be hanged, but died in *Chelmsford Jail* May 9. 1645. *Ibidem.* p. 16.

**J**oyce Boanes being examined about the same business confessed, That about thirteen years before she had two Imps which came into her bed in the likeness of Mice and sucked on her body, and that she afterward employed them to go and kill ten or twelve Lambs belonging to one *Richard Welch* of *St. Osyth* which was done accordingly; And then to the house of one *Thomas Clinch* where they killed a Calf, a Sheep and a Lamb; And that she carried the four Imps aforementioned to kill *Robert Turners* Servant, and that her Imp called *Rug* made him bark like a Dog, *Rose Hallybreads* forced him to sing several times in the greatest extremity of his pains, *Susan Cocks* compelled him to crow like a Cock, and the Imp of *Margaret Landish* caused him to groan in an extraordinary manner; Upon this confession and other evidence *Foyce Boanes* was condemned and executed at *Chelmsford* May 11. 1645. *Ibidem.* p. 20.

**S**usan Cock upon Examination confest That *Margery Stroakes* her mother lying upon her death bed, and she coming to see her, her mother privately desired her to entertain two Imps, which she said would do her good; And that the same night her mother died the two Imps came to her accordingly, and sucked on her body, one of them being like a Mouse which she called *Susan*, and the other yellow about the bigness of a Cat which she named *Bessie*, and that she employed *Bessie* with three Imps more belonging to the three Witches abovementioned to kill ten or twelve sheep of *John Spalls*, against whom she had much malice because being with Child and desiring some Curds of his Wife she denied either to give or sell her any; She also confest that what was said about *Robert Turners* servant was true, and further that she and *Margaret Landish* sent their Imps to one *Thomas Manrocks* of *St. Osyth*, which killed six or seven of his Hogs in revenge for his refusing to relieve her,

her, and saying she was a young Woman and able to work for her living; She and *Marguret Landish* were both condemned and executed at *Chelmsford*, May 12. 1645. with several others; Yea so great a number of these Vassals of Satan were discovered about this time that there were Thirty tryed at once before Judge *Coniers* at *Chelmsford*, July 25. 1645. whereof fourteen were hanged, and an hundred more detained in several Prisons in *Suffolk* and *Essex* *Ibidem.* p. 22.

**N**either were other Countys free from this Hellish contagion many being discovered in *Huntingtonshire* of whom I shall only give you the confessions of two of the Chief. *Elizabeth Weed* of great *Catworth* in that County Widdow, being examined before *Robert Bernard* and *Nicholas Pedley* Esquires Justices of the Peace March 31. 1646. said, That about 21 years before, as she was one night going to bed there appeared to her 3 Spirits one like a young man, & the other 2 in the shape of Puppies, one white and the other black; He that was in the form of a youth spoke to her and demanded, *Wherber she would deny God and Christ*, which she agreed to; The Devil then offered her to do what mischief she should require of him provided she would covenant he should have her Soul after 21 years, which she granted; She confest further, That about a week after at ten a clock at night he came to her with a paper, asking whether she were willing to seal the Covenant, she said she was, then he told her it must be done with her bloud, and so prickt her under the left arm till it bled with which he scribled, and immediately a great lump of flesh rise on her arm in the same place which increased ever since. After which he came to bed and had carnal knowledg of her then and many times afterward; The other two Spirits came into the bed likewise and sucked upon other parts of her body where she had Teats, and that the name of one was *Lilly*, and the other *Priscill*; One of which

which was to hurt Man, Woman, or Child, and the other to destroy what Cattel she desired, and the young man was to lye with her as he did often; And saith that Lilly according to the Covenant did kill the Child of Mr. Henry Bedell of Catworth, as she required him to do when she was angry, though she does not now remember for what, and that about two or three days before she sent him to kill Mr. Bedell himself, who returned and said, *he had no power*, and that another time she sent the same Spirit to hurt Edward Musgrave of Catworth who likewise returned saying, *he was not able*; And that she sent her Spirit Priscill to kill two Horses and two Cows of Mr. Musgraves and Thomas Thorps in that Town which was done accordingly; And being askt when the one and twenty years would be out, she said, *To the best of her remembrance about Low Sunday next*; Being further demanded why she did so constantly resort to Church and to hear the Sermons of Mr. Pool the Minister, she said, *She was well pleased with his preaching and had a desire to be rid of that unhappy burthen which was upon her.* *Witches of Huntington.* p. 2.

## LXXVI.

THE other was one John Winnick of Moleworth in Huntingtongshire, who being examined April 11. 1646. before the aforesaid Justices Confessed, that about twenty nine years before he being then a Batchelor lived with one Bateman an Inn-keeper at the George in Thropston, who was likewise a Farmer, at which time he losing a purse with seven shillings in it, much suspected one of the Family; But the Fryday after being in the Barn making up Hay about noon he fell a swearing, cursing, and raging, wishing that some Wise Body or Wizzard would help him to his Purse and Money again, when there presently appeared to him a Spirit black and shaggy, with paws like a Bear, but no bigger than a Rabbit; The Spirit asked him what he ailed to be so sorrowful, who answered that he

had

had lost a Purse and Money and knew not how to come by it again; The Spirit replied; *If you will forsake God and Christ and fall down and worship me for your God I will help you to your Purse and Money again*; To which he consented and thereupon fell down on his knees and held up his hands. Then the Spirit told him that to morrow about the same time he should find his Purse upon the floor where he was making up the Hay, and that he would come himself too; John Winnick promised the Spirit to meet him there and receive it, and would then again worship him; And accordingly at the time perfixt he went to the place, and found his purse on the floor, which having opened he found the seven shillings therein; As he was looking into it the Devil again appeared to him and said, *There is your Purse and Money in it*, and then Winnick fell down on his knees and said, *My Lord and God I thank you*; The Spirit at this time brought with him two other Spirits one like a white Cat and the other like a grey Rabbit, both for shape, bigness, and colour, and while he was upon his knees, the Bear Spirit spoke to him saying, *You must worship these two Spirits as you worship me, and take them also for your Gods.* Whereupon he directed his Body toward them, and called them his Lords and Gods. Then the Bear Spirit told him, *That when he died he must have his Soul, whereunto he yielded*; He likewise told him that they must suck his Body, to which he consented, but they did not suck at that time; The Bear Spirit promised him he should never want Victuals; The Cat Spirit that it would hurt Cattle when he would desire it; And that like a Rabbit that it would hurt whoever he commanded it; The Bear Spirit further told him that it must have some of his blood where-with to seal the Covenant, whereunto he consented and then it leapt upon his shoulder, and prickt him on the head from whence it took blood, after which all three vanished away; Next day about noon these

H 4

Spirits



Spirits came to him while he was in the Field and told him they were come to suck of his Body which they did accordingly in the places where, upon his being apprehended, the marks were found, and from that time they came constantly once in twenty four hours, sometimes by day but most commonly by night. And being demanded what mischief he caused any of his Spirits to do, he answered never any only he sent his Bear Spirit to Mr. Says Servant of *Molseworth* to provoke her to steal Victuals for him out of her Masters house which she did, and he received the same. The Confessions of these two Persons being so clear, and their cursed confederacy with Satan hereby fully discovered, they were punished according to their demerits. *Ibidem.* p. 4.

## LXXVII.

**C**ornelius Agrippa the great Magician going one day out of Town from *Lorain* in *Flanders* where he dwelt left the Keys of his Study with his Wife strictly charging her to let no body go in till



his return, but it happened that the same day, a friend and companion of his came to the house, and having long

long had a desire and curiosity to see some of this *Negromancers* books, he with much importunity got the Keys of his Closet and then entering the room and viewing the Books he perceived among the rest a Manuscript of *Agrippas* own writing which seemed a Compendium of the mystery of the *Black Art*, in which while he greedily reads, he in a short time raises an ill favoured Devil, who entering the Study asked him, *what he would have that he conjured him so to appear*; The man being unexperienced and affrighted at this dreadful Apparition knew not what answer to make, but remained silent, whereupon the Devil instantly choaked him and left him dead on the ground. Not long after *Agrippa* returns home and finds the Devil dancing and rejoicing on the top of the house, at which being astonished he goes into his Study and finds the dead Body; Whereupon he commands the *Dæmon* to enter into it and carry it to the place where the Students used to meet, which being done and the Spirit then quitting the body it fell down dead, and the Person was thought to have died of some sudden disease and was accordingly buried without any observation of his misfortune, only some marks of strangulation were perceived about his throat; But not long after the whole matter was discovered, and *Agrippa* was forced to fly into *Germany* for his security. *Pil. Gu.* p. 298.

## LXXVIII.

A Country Peasant in *France* in his wooden shoes, leather doublet, and high-crowned hat, with his Scythe on his shoulder, and his Bag and Bottle by his side, going one day to a piece of ground two or three miles from his habitation to Mowing, was overtaken by a man on Horseback (as he thought) in the shape of a Countryman, who falling into discourse with him about their Journey, and finding they were both going the same way, he at length offered him the use of his Horse if he was willing to ride behind him; The honest Mower glad to ease his legs seated himself behind him much at ease, and thinking now to proceed in his Journey, he is carried up into the Air with such swiftness that his astonishment gave him no time to speak, and fear made him hold fast by the Rider; Thus they passed over many Countreys, and

and Towns till at last they came just over a great Market-place in a City belonging to the *Great Turk*, where seeing a multitude of people in strange habits, he cryed out, *Good God what people are these, and whither am I going*; At that word the wicked *Dæmon* let him fall down in the midst of them, but by reason of the Tents and Cloths that were set up by the Market people to shelter them from the scorching heat of the Sun the vehemency of his fall was abated, and at length he came to his Sences; By this time a vast number of *Turks* were gathered in a Ring at a great distance about him, some supposing he was a God dropt from Heaven, others that Old Time was come down with his Scythe on his shoulder. In short all were extreemly amazed as well at his strange and unusual clothing as at his wonderful coming thither; And their astonishment was yet more increased when they heard him speak in a strange Language which none of them understood, who thinking they did not hear him, approached toward them and they fly as fast away from him; By this time the news of this rare accident came to the *Grand Seigneur*, and Interpreters were sent to take a full account of the matter, to whom the poor man gave an exact relation of all particulars; After which by the *French Ambassadors* means he was sent back again to his own Country. *Ibidem*, p. 286.

## LXXXIX.

I Shall conclude these Relations with one History more of the appearance and assistance of a *Good Spirit* among all the Evil Ones we have mentioned, which a Learned *English* Divine hath thought worth translating out of *Bodinus* a famous Author in his Book of *Witches, &c.* The main reason why the Society of *Good Spirits* is so seldom found in History is as I conceive because so few men are heartily and sincerely good, and the following Narrative is the more considerable, because he who writ it had it from the man's own mouth whom it concerns, and is as follows.

The Person was as it seems an holy pious man, and an acquaintance of *Bodinus*, who freely told him that he had a certain Spirit which did continually accompany him, and which he was first sensible of about the thirty seventh year of his age, but he conceived that this Spirit had been with him all his life time, as he gathered from certain monitory Dreams and Visions whereby he was forewarned as well to avoid several dangers, as many vices and sins; That this Spirit discovered himself to him after he had for a whole year together prayed earnestly to God to send a *Good Angel* to him to be the Guide and Governor of his life and actions, adding also, That before and after Prayer he used to spend two or three hours in meditation and reading the Scriptures, diligently inquiring and considering with himself what Religion among those many that are controverted in the world might be best, beseeching God that he would please to direct him to it, and that he did not

not allow of their way who at all adventures pray to God to confirm them in that opinion they have already embraced be it right or wrong.

While he was thus busy with himself in matters of Religion he lighted on a passage in *Philo Judæus* in his Book *De Sacrificiis* where he writes, *That a good and holy man can offer no greater nor more acceptable Sacrifice to God than the oblation of himself*; And therefore following his counsel he offered his Soul unto God; After this amongst many other Divine Dreams and Visions he once in his sleep seemed to hear the voice of God saying to him, *I will save thy Soul, I am he that before appeared unto thee*; Afterwards the Spirit would knock at his door every morning about three or four a Clock, though he rising and opening the door could see no body, but the Spirit persisted in this course, and unless he did rise would thus rouse him up; This trouble and boisterousness made him begin to conceit that it was some *Evil Spirit* which thus haunted him, and therefore he daily prayed earnestly to God that he would be pleased to send a *Good Angel* to him, and often also sung Psalms, having most of them by heart; Therefore the Spirit afterward knocked more gently at the door, and one day discovered himself to him waking, which was the first time that he was assured by his senses that it was he, for he often toucht and stir'd a Glass that stood in his Chamber, which did not a little amaze him; Two days after when he entertained a certain friend of his who was Secretary to the King, this friend was much astonish'd to hear the Spirit thumping on the bench hard by him, but he bid him be of good courage, there was no hurt towards him, and the better to assure him of it told him the truth of the whole matter.

From that time, saith *Bodinus*, he did affirm that this Spirit was always with him, and by some sensible sign did ever advertise him of things; as by striking his right Ear if he did any thing amiss, if otherwise his left; If any body came to deceive or circumvent him, then his right Ear was struck, but his left Ear if a good man and to good ends came to visit him; If he was about to eat or drink any thing that would hurt him, or intended or purposed with himself to do any thing that would prove ill, he was then forbid by a sign, and if he delayed to follow his business, he was quickened by a sign given him; When he began to praise God in Psalms and to declare his wonderful Acts, he was presently raised and strengthened with a Spiritual and Supernatural power; He daily begged of God that he would teach him his Will, his Law, and his Truth, and set one day in the week apart for reading the Scripture, Meditation, and singing of Psalms, and did not stir out of his house that day; Yet in his ordinary conversation he was sufficiently merry and of a cheerful mind, and cited that saying for it; *I saw the faces of the Saints*

joyful and merry; But in his conversing with others if he talked vainly or indiscreetly, or had for some days together neglected his Devotions, he was forthwith admonished thereof in a Dream; He was likewise admonish'd to rise early in the morning, and about four a Clock a voice would come to him while he was asleep, saying, *Who gets up first to prayer?*

He told *Bodinus* also that he was oft admonish'd to give Alms, and that he observ'd the more charitable he was, the more prosperous he was; And that one time when his enemies sought to take away his life, and knew he was to go by water, that his Father in a Dream brought him two Horses, one white, and the other bay, and that thereupon he bid his Servant hire him two Horses, and though he told him nothing of the colours, yet he brought him a white one and a bay; In all difficulties, Journeyings, and what other enterprizes soever he was engaged in, he constantly us'd to ask counsel of God, and that one night when he had begged his blessing, while he slept he saw a Vision wherein his Father seem'd to bless him; Another time when he was in very great danger, and was newly gone to bed, he said that the Spirit would not let him alone till he had rais'd him again, therefore he watcht and prayed all that night; The day after he escap'd the hands of his Persecutors in a wonderful manner, which being done, in his next sleep he heard a voice saying, now sing, *He that sits in the Tabernacle of the most High need never be afraid, &c.*

A great many other passages this Parry told *Bodinus*, so many indeed that he thought it an endless labour to recite them all, what he has set down were as follows; *Bodinus* askt him why he would not speak to the Spirit for obtaining the more plain and familiar converse with it; He answer'd that he once attempted it, but the Spirit instantly struck the door with that vehemence as if he had knockt upon it with an Hammer, whereby he gather'd his dislike of the matter; But though the Spirit would not talk with him, yet he could make use of his Judgment in the reading of books and moderating his Studies; For if he took an ill Book into his hands and fell a reading, the Spirit would strike it that he might lay it down, and would also divers times, be the Books what they would, hinder him from reading and writing over much, that his mind might rest and silently meditate with itself; He added also, that very often while he was awake a small subtle inarticulate sound would come into his Ears. *Bodinus* further inquiring whether he ever saw the shape and form of the Spirit, he told him, That while he was awake he never saw any thing but a certain light very bright and clear, and of a round compass and figure, but that once being in great peril of his life; and having heartily pray'd to God that he would be pleas'd to provide for his safety, about break of day between

his slumbrings and wakings he espied on his bed where he lay a young Boy clad in a white Garment ting'd somewhat with a touch of Purple, and a countenance admirably lovely and beautiful to behold. This he confidently affirm'd to *Bodinus* for a certain Truth. *Bodinus Mag. p.*

### Conclusion.

THIS last Narrative is so extraordinary remarkable that it may well seem plainly beyond the power of Human Wit or the Laws of Modesty to determine any thing therein, though it cannot but amuse a man's mind to think what these Officious Spirits should be that so willingly sometimes offer themselves to associate and assist mankind, whether they be Angels that are incapable of assuming humane shapes, and therefore are seldom visible, or whether they are the Souls of the deceased who have more affinity with Mortality and humane frailty than the other and so are more sensible of our necessities and infirmities having once felt them themselves, which is a reason alledged by the Apostle to the Hebrews for the Incarnation of our Blessed Saviour, who says, *For verily he took not on him the nature of Angels, but he took on him the seed of Abraham, wherefore in all things it behoved him to be made like his Brethren, that he might be a merciful and faithful High Priest; For in that he himself hath suffered, being tempted, he is able to succour those that are tempted; For we have not an High Priest which cannot be touch'd with the feeling of our infirmities, but was in all points tempted like as we are,* Heb. 2. 16, 17. and 4. 15. For separate Souls being in a condition not unlike the Angels themselves, it is easie to conceive that they may very well undergo the like Offices.

It may likewise be worth inquiring whether every man have his Guardian Angel or *Genius*, or no; That Witches have many (such as they are) their own confessions preceding do abundantly testify; Some Philosophers were of opinion that every man had two *Gemi*, a good one and a bad; Which *Mahomet* has taken into his Religion, affirming, that they sit on mens shoulders with Table-books in their hands, and that one writes down all the good and the other all the evil that a man does; But these expressions seem rather Figurative than natural, and it appears more reasonable that a man changing the frame of his mind and his course of life changes his *Genius* withall, or rather that unless a man be very sincere and single hearted he is left to common Providence; As also if he be not desperately wicked, or deplorably miserable scarce any particular Evil Spi-

rit interposes or offers himself a perpetual assistant in his affairs and fortunes. But extream Poverty, irkſom Old Age, want of Friends, the contempt, injury, and hard-heartedneſs of ill Neighbours working upon a Soul low ſunk into the body and wholly void of the Divine Life, does ſometimes kindle ſo ſharp, ſo eager, and ſo piercing a deſire of ſatisfaction and revenge that the ſtricks of men when they are a murdering, the howling of a Wolf in the Fields in the night, or the ſqueeking and roaring of tortured Beaſts do not ſo certainly bring thoſe of their own kind to their aid, as this powerful Magick of a penſive and complaining Soul in the bitterneſs of its affliction, attracts the help of thoſe evil over-officious Spirits, of which there are ſeveral pregnant inſtances in the foregoing Relations; So that it is probable that they are off the forwardſt to hang Witches who firſt made them ſo by their cruelty and uncharitableneſs, and it may be have no more goodneſs nor true piety than theſe they ſo willingly proſecute, but are as wicked as they, though with better luck or more diſcretion, offending no further than the Law will permit them, and therefore they ſecurely let the poor man or woman ſtarve for want of relief, though with a great deal of clamour of Juſtice they will revenge the death of their Hog or Cow.

We may further inquire, why Spirits ſo ſeldom now-a-days appear, eſpecially thoſe that are good; Whether it be not the wickedneſs of the preſent age, as we have ſaid, or the general prejudice men have againſt all Spirits that appear, which they ſtraightway declare to be Devils; Or whether it ariſe from the frailty of humane Nature that is not uſually able to bear the appearance of a Spirit no more than other Animals are, for into what Agonies Horſes and Dogs are caſt upon their approach we have already heard, and is in every ones mouth, and may be a good circumſtance to diſtinguiſh a real Apparition from our own fancies and imaginations which theſe Creatures are not capable of; Or laſtly, whether it be the condition of Spirits themſelves, who it may be without ſome violence done to their own natures cannot become viſible, it happily being as troubleſome to them to continue viſible for ſome time as it is for men that dive to hold their breath in the water; yet it does not follow from hence that there are no ſuch Apparances though ſome it may be will not believe it becauſe they themſelves never ſaw any, for that can be no evidence that they are not extant in nature, ſince every man hath a reaſonable Soul in himſelf which is an immortal living Spirit, and yet none ever ſaw it forſaking its Habitation and leaving the Body, for as long as we are in this mortal Body we can naturally ſee nothing but what is corporeal, nay our eyes are ſo weak that we cannot diſcern many real ſubſtances without the help of an Inſtrument invented for that purpoſe.

To confirm this truth of Apparitions if we will but admit the  
free

free confeſſions of Witches concerning their Imps, which we find they ſo frequently ſee and converſe withal, know them by their names, and do obeſance to them, the point would be quite put out of all doubt, and their proofs would be ſo many that no volume would be hardly able to contain them; But theſe our Adverſaries ſay are all melancholly old Women who dote and bring themſelves into danger by their own Fancies and Conceits; But that they do not dote I am better aſſured of (ſaith my Author a very learned Perſon) than of their not doting that ſay they do, for to ſatisfy my own Curioſity I have examined ſeveral of them, and they have diſcourſt as cunningly as any of their quality and education; But by what I have read and obſerved I diſcern they ſerve a very perfidious Maſter who plays wrecks many times on purpoſe to betray and deſtroy them; I demand concerning theſe Witches who confeſs their contract and frequent converſe with the Devil, ſome with him in one ſhape, others in another, whether meer melancholly and imagination can put Powders, Ointments, and ſuch like things into their hands; Can impreſs Marks and Teats upon their Bodies ſo deep as to take away all ſence in that place; Can put Silver and Gold into their hands which afterwards proves but either Counters, Leaves, Shells, or ſome ſuch like uſeleſs matter; Theſe real effects cannot be meer melancholly, for if a man receive any thing into his hand be it what it will there was ſome body that gave it him, and therefore the Witch receiving ſome real thing from this or that other ſhape which appeared unto her, it is an evident ſign it was an external thing that ſhe ſaw, and not a figure only of her melancholly imagination. There are innumerable examples of this kind beſides thoſe I have ſet down, which are undeniable to all men of ſenſe, ſo that we need not farther inſiſt upon them; And from the whole (ſaith my Author) I am not aſhamed to profeſs that I am as well aſſured in my own Judgment of the Exiſtence of Spirits, and the Appearance and Communication of Evil Ones too, and with Witches, as that I have met with men in *Westmiſter Hall*, or ſeen Beaſts in *Smithfield*.

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